

# THE CHINESE RECORDER AND MISSIONARY JOURNAL

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## Editorial.

THE articles which we publish in this number on "Sin" and "Conscience in the Chinese Classics" deal with a subject of perennial interest to the missionary. The Chinese Ideas of Sin. consciousness of sin is the essential pre-requisite to repentance toward God and faith in the Lord Jesus Christ. Confucius said 不恥不若人何若人之有: "If one is not ashamed to be inferior to others what hope is there of ever being equal to others." If a man is not distressed at his lack of conformity to his own ideals there is little hope that he will make any strenuous effort to reach those ideals. But if the ideals themselves are defective the hope of reaching a high standard of life is entirely lacking. The three writers who have contributed the articles referred to above, agree in declaring the Chinese idea of sin to be inadequate. This is not surprising. It is inadequate not because it is a *Chinese idea* but because it is the idea of the unregenerate man. We know absolutely nothing in this world except by contrast with something else. It is psychologically necessary before a man can have an adequate consciousness of sin that he has a just sense of the holiness of God. The measure of our nearness to God is the measure of our repugnance to sin. The way to arouse the sinner to a sense of his guilt is not by dwelling on the heinousness of sin but by revealing the dazzling purity of God's holiness.

Between the years 1643 and 1648, when the Crown and the Commonwealth in England were locked in that death grapple which ended in the execution of Charles the first, the Westminster Assembly of Divines met to draw up their Confession of Faith. In answer to the question "What is sin?" they gave the definition "Sin is any want of conformity unto or transgression of the law of God." The Chinese in their definition of sin saw only the baleful effect of sin on the sinner, and forgot absolutely the insult offered by sin to God. The old divines, on the other hand, though well aware of the injury wrought by sin to the human race, were so overwhelmed with the magnitude of the crime of transgressing God's holy law that they omitted from their definition any reference to the self-injury wrought by the sinner on himself. The two different statements are not contradictory; they are the necessary result of different view-points, and therein lies a lesson which he that runs may read.

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It is greatly to the credit of the Press in China that religious controversy has found no place in its columns for many years and that missionary work has been treated honestly and fairly. There are plain signs that a different policy has been adopted in certain quarters. Articles have appeared which could serve no good purpose but to encourage controversy and to wound the feelings of many of the subscribers. This is particularly unfortunate because most of the reliable news concerning the provinces, the China which we know so little about, is furnished by correspondents who are missionaries, so that their goodwill is an asset of the paper. We subscribe to a newspaper to get the news, and not to see Christianity attacked or defended. And in the interest of goodwill amongst our cosmopolitan community it is a mistake to open the doors to correspondence of this sort.

But perhaps we regard the matter too seriously. Life is often dull to the resident of the Far East, and it may be that, when he comes to the end of his search for something to enliven him, he turns as a last resort to baiting the missionaries. It has long been a favorite sport in Japan and this is the way to go about it. You publish a letter attacking the missionaries or the Christian Religion, hoping that it will tempt someone

to answer. Some unwary missionary falls into the snare and replies, and then the game is on, and the fun for the bystanders begins. It may be that the presses have gone wrong or that the compositors threaten to strike, or only that the thermometer has reached ninety degrees and that the Editor seeks relief for himself and amusement for his readers. It is funniest of all when the innocent missionary takes it seriously and gravely attempts to defend his cause or, best of all, admonishes his critics. Sometimes he is perverse enough to protest that the caricature which has been drawn of him does not represent him fairly, but this is not to enter into the spirit of the game. He must be a dull and willing victim to put the finest edge on the sport.

In the "wild west" the cowboys used to get a great deal of enjoyment in making the newcomer or "tenderfoot" dance by shooting at his toes. It relieved them and did not hurt him. And probably missionary baiting means little more.

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A LETTER signed F. R. appeared in the September number, giving an account of a book called "A Chinese **Lin Shao-yang.** appeal concerning Christian Missions". The author has since explained to the public that he is not a Chinese. That was plain to people in China because, amongst other reasons, no Chinese would have placed Kuling and Kiukiang in the province of Anhui as this author did on page 299. What might have deceived people was the extravagant use of quotations which in India and China is a mark of the style of many natives of those countries who have received an English education without properly digesting it. Strangely enough the author claims that this characteristic should have convinced everybody that he was not a Chinese. No one will deny that the author had a right to employ a *nom de plume*, but the case is somewhat different when we find him giving his book the title of a "Chinese Appeal", constantly using the words "we Chinese" and appealing to his early life as a Chinese boy. Many people at home, perhaps most readers, would be deceived into thinking that the book was a genuine expression of Chinese opinion.

The book is an attack on all missionary work under the form of a criticism of a class of missionaries whom the author derides as ignorant and fanatical. He attempts to drive a wedge between the missionaries whom he patronises as well-meaning, and even useful to China, and the class which he

stigmatises as narrow and harmful. No one would deny that in a body of more than four thousand missionaries some might be found who may be open to criticism. What is unfair is that they are treated as if they were the ordinary type.

The book is written from the standpoint of convinced unbelief in Christianity and the attack upon missionaries is only a cover for an attack on their religion which ranges over the whole field. It is the assertion of a complete agnosticism. But if there is no God and no Christ it is surely idle to discuss missionary methods. They are equally foolish and superstitious, the best and the worst of them.

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THE recent announcement in the newspapers of the organization of a new committee for famine relief shows promptitude in planning to deal with conditions that threaten to be worse than those of last year.

**Necessity for  
Famine Relief.**

The extent of the devastation already caused by floods, and the number of those who will be in dire need thereby, cannot now be stated. Suffice it to say that whereas last year the suffering was caused by the overflow of a comparatively small river, this year the mighty Yangtze has rolled its floods over vastly greater territory. The new committee is confronted with the problem of relief on a scale that the old committee, which did such excellent work, did not have to consider. There is no need to renew the question of appointing this or such committees. The arguments that supported such movements in the past are tremendously augmented now. Both by reason of the fact that Christianity is above all things a system of practical philanthropy, and the undeniable fact that multitudes of people are in dire need, famine relief is a necessity. It matters not that the sufferers are Chinese. Calamities recognize no races and philanthropy should not be affected by racial distinctions. The Christian world must help, as it can, its suffering fellow-mortals in China. It does not affect the question either that the Chinese Government could stop it and will not, or that it would if it could. Neither the impotency nor indifference of the powers that be in China is an excuse for Christians not doing their part. Nor should definitely known or suspected speculation deter us. This should be carefully guarded against but should not be allowed to stand in the way of our duty. Not even misunderstanding on the part of those helped should get in the way of our being



practical Christians. In solving this as well as other problems, Christian people and Christian motives should take the lead. We therefore wish abundant success to the new committee.

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It is an easy thing to acquiesce in any movement but it is another thing to align oneself with a movement so as to count in it. In this new committee the missionary **Missionaries and Famine Relief.** body must do more than acquiesce. The missionaries are placed where the hardest part of famine relief work comes. The failure or success of famine relief affects for good or ill the position and work of the missionary body more than that of any other group of foreigners resident in China. For this reason the Missions and the Home Boards must consider it as more than a side issue. Those missionaries who are so placed as to be called to participate in this work must take it up for the time being as their form of missionary work. For this the Boards must be willing to set them apart. For if famine relief is a necessity at all it is worth doing well. And famine relief is a method of preaching the love which is the main theme of the Gospel in a way that all can understand. As to the question of the importance of permanent preventive measures as opposed to that form of relief which aims to save as many lives as possible now, the missionary body will naturally look more to the latter, leaving the larger questions of engineering to the Chinese Government and the philanthropic community. Whether or not missionaries should lend their time to superintending permanent relief works is a matter that must be settled largely in view of local conditions. Certainly while aiming mainly to save lives in immediate danger the missionary body should agitate unceasingly the need of preventive measures. Seeing that the sterner problems of distribution fall mainly upon the missionary body it would seem wise that they should be more largely represented upon the new committee than reports to hand would indicate they are to be.

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THE initial impulse towards the organization of a new famine relief committee came from a group of famine relief workers on Kuling. The new committee has **Organization of New Committee.** sprung somewhat suddenly into being. One feels that one of the first problems to receive its consideration should be its own organization and its relation

to those to whom it is to appeal. It has been suggested that this committee should be more permanent in character than the last one. If this idea is acted on we should then have a practically self-elected body, in the nature of the case self-perpetuating. One naturally asks to whom would such a committee be responsible? The only part of the community which was given the privilege of electing its own representatives on the committee was the Chinese. It would seem wise for the committee to take the public somewhat more into its confidence at once by at least giving opportunity for the discussion of the question as to whether it should be a temporary or permanent organization and as to whether it should extend the scope of its activities to fostering forestry, engineering and other preventive measures. Again if the committee is to be permanent it should organize so as to change the members in rotation thus giving opportunity for the public to express itself in electing members to these vacancies. We are glad to know that the new committee proposes to profit by the experience of the old committee by striving for progress and improvement in every phase of its activity. The old committee has our heartiest appreciation; the new committee has our fullest sympathies.

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It must have been with a feeling of great regret that our readers heard of the death of Sir Robert Hart on September 21st. The sorrow they felt was no common sorrow. True, not many of our missionary readers came in personal contact with Sir Robert Hart, but the knowledge of his personal qualities, the faithful service he rendered to the Chinese Government, and the greatness of the work he accomplished, not to speak of what he must have suffered in 1900, nor of the wise words he has uttered since, must have brought him familiarly before them. Of his personal qualities, possibly those which will be remembered most will be his sincerity, his undemonstrativeness, his personal kindness, his wide sympathies, his strong faith, and the all-embracing nature of his altruism; neither ought we to forget his incorruptibility, his wide and accurate knowledge, his thoroughness and his perseverance.

The Customs service will always be a monument to his capabilities and accomplishments. When he became Inspector General in 1863 he had a staff of about 200 persons collecting

a little over 8,000,000 taels per annum at fourteen treaty ports, now there are fully 1,500 foreign and over 10,000 Chinese employees, who are charged with the work of collecting revenue, coasting and harbour dues at forty-nine ports, and are responsible for lighting and buoying the coast, and the control of the postal service of this great empire. Under his régime the Customs revenue has risen to upward of 35,000,000 taels per annum.

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It is with much regret that we notice that the new daily paper which has recently been started in Shanghai under American auspices, is following what we consider a very objectionable custom of some of the greatest American dailies,—that of having a Sunday issue. We know that the appearance of the *China Press* has been hailed with satisfaction by many of our readers, as it had so much in common with the American papers they had been accustomed to read at home. The arrangement of news, with striking headings and other features, has all the flavour of home, and the cartoons with their peculiar and possibly feeble humour detract little from their enjoyment. We have no doubt, however, that these friends, and also many others who stick to their old favourite paper, will regret this Sunday paper as bringing in insidious influences which undermine the sacredness of the Sabbath and incidently have a bad example, as the Chinese are already much impressed with the lax observance on the part of foreigners of their own Sabbath. The publishers probably justified this development on the ground that the paper is prepared and printed before Sunday, excluding the incomparably greater harm of secularizing the Sabbath. We do not forget that there are features in the Sunday paper suitable to that day, but in truth the underlying motive is to make more money. We wish they had followed the example of our British contemporaries. The Sabbath is none too well observed in Shanghai, and we regret this new encroachment on the sacred precincts of the day.

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MANY of our readers will have been interested in the arrangements made for the departure for their several fields of labour of the C. M. S. recruits this Autumn. We have heard so much of financial stringency that it is interesting to know that 101 missionaries

The C.M.S.  
Outlook.

and 28 recruits leave for the foreign field as against 182 last year. Of the returning missionaries sixteen will be supported by the funds of the Medical Mission Auxiliary, nine are honorary, and eight others will be honorary for the next term of service through the special gift of friends in order that they might not be kept at home. Of the recruits, two are honorary, two are honorary for the next term of service through the special gift of friends, two others will be specially supported, four others go out through the Medical Mission Auxiliary, three will be supported through the New South Wales C. M. Association.

A few months ago the C. M. S. came to the decision, after much thought and consultation, that the number of missionaries, including wives, which should be detained at home, would be fifty-five. Twelve recruits will also be held back. This and other drastic measures remind us that "Power belongeth unto God," and we feel sure that the past experience will be a call to greater self-sacrifice, to more earnest witness, and to keener missionary service.

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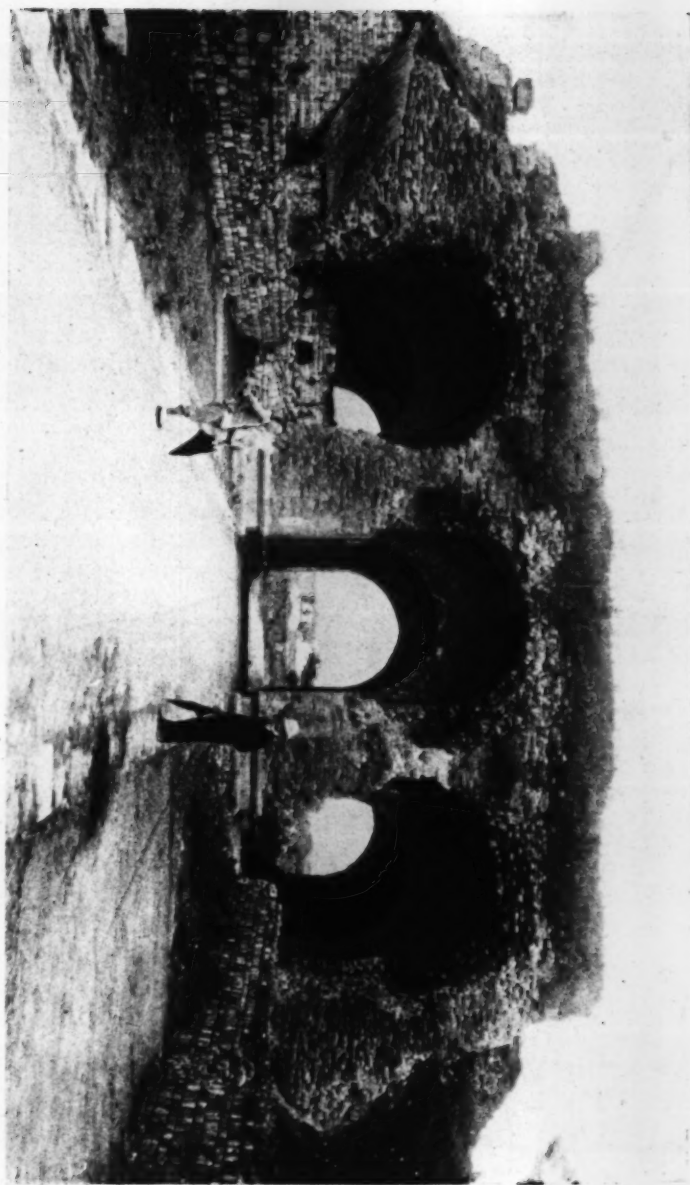
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WE have before us the "Story of the year" which contains the condensed annual report of the C. M. S. Its interesting references to the lessons drawn from the Edinburgh Conference, and its record of important developments show us the necessity for a careful retrospect. The history of the five missions of the C. M. S. in China is full of significance, particularly the history of the Fukien Mission. "Work was carried on there for ten years without a single convert; for eleven years there were no baptisms. At one time the Mission was only continued by the earnest entreaty of the solitary missionary working there. Then fruit appeared, and the harvest has been great. The Christian martyrs of the province—both foreign and Chinese—have been the seed of the Church."

Much in the reading of these reports, as well as in the results of the Edinburgh Conference, make us look *forward* hopefully, but we do not forget the value of the *upward* look. An increased spirit of prayer is called for as we consider the clamant needs and, to quote other great needs emphasised by the C. M. S. Committee, there is a call for corporate sacrifice, for a truer sense of personal discipleship, and stronger faith in God.



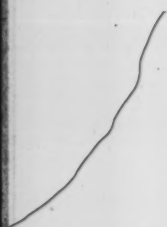
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# Contributed Articles

## The Chinese Idea of Sin \*

BY REV. J. W. CROFOOT.

**A**T the outset it may perhaps be as well to confess that the subject of the evening was of my suggestion though the writer of the paper was not. It is, I suppose, quite a general experience among missionaries to find it very difficult to get the Chinese to appreciate our idea—the Christian idea—of sin. The sermon by Mr. Darwent published in the CHINESE RECORDER for May, 1910, and the discussion following the publication of the sermon, served to stimulate my interest in this subject, and wishing for more light on it, I suggested it to the Committee of the Association. Then, when the Committee asked me to prepare the paper, I promised to do it, thinking I could not do better than to give some time to its study.

But now that the time for presenting the paper has come I have to say that although I have acquired some information, I feel nearly as far as ever from the solution of the practical question: What are we going to do about it? Perhaps the older missionaries will be kind enough to tell us that in the discussion following the paper.

I. In considering the Chinese idea of sin let us first take up some popular notions on the subject, leaving those obtained from books till later. If we were to consider the popular foreign ideas it is likely that most housekeepers would agree with Mrs. Crofoot, who said on seeing the subject: "Humph! the Chinese idea of sin is getting caught." There is a certain suggestiveness in the fact that according to Williams' Dictionary, the character 罪 means "a bamboo net for catching fish", as well as its more ordinary signification.

The popular ideas we wish to consider, however, are those of the Chinese to whom we habitually preach, and I dare say that we all alike have found the Chinese reluctant to admit that they are sinners, and that many things which appear to us to be obvious sins, do not appear so to them. This is doubtless partly due to the fact that the word 罪 means crime

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\* Paper read before the Shanghai Missionary Association.

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NOTE —Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

quite as often as it means sin in a more general sense, so that when one says he has not committed sin he means that he has not been guilty of any heinous offense against the laws of his country.

I remember being much shocked by an occurrence in a Bible class some years ago. The lesson was on the capture of Jericho, and something was said about the fact that Rahab was saved though she was such a sinner, when one member of the class, a man who had been a church member for some years, said: "Was she particularly a sinner? That was just her way of getting a living."

From the way in which the Chinese speak of a man as bad because he does nothing but 吃着嫖賭, I cannot rid myself of the impression that they put these four actions on a common level. That is to say, that just as *eating* and *dressing* are perfectly legitimate when not carried to excess, so *fornication* and *gambling* to a moderate extent are equally blameless.

But while 罪 means crime in many cases, we are also confronted by a class of facts which show that in other cases it means very little. For while we find that the countryman and the scholar agree in denying that they have committed any sin, they also agree in saying 得罪, 得罪, when they have committed some trifling inadvertence, and the coolie carrying a burden along the street uses the same expression to ask people to allow him to pass. Again it is generally admitted that it is a sin for a widow to remarry, and probably no one will deny that it is 罪過 to neglect the dead, to remove a baby tower, to waste a handful of rice, or tread on a piece of printed paper. And the same expression is also used in the sense of "Thank you" or "I am much obliged".

With many Chinese, with their intense conservatism, offenses against public opinion or the old ways, say of Yao and Shun, may be expected to be considered sinful, and such is doubtless the case in some instances. Certainly public opinion of what is right and wrong has a strong influence on conduct, but perhaps not more so than is the case with Westerners. To illustrate this, it is only necessary to mention that many foreigners lose or loosen their moral standards when they come "East of Suez", where, if we may believe Rudyard Kipling, "There ain't no ten commandments". What people will say, certainly has no little effect on all of us, and sometimes we may really almost think that, "vox populi, vox Dei."



The existence of more or less numerous sects of vegetarians and the popularity of various methods of "doing good deeds" are a witness to a feeling on the part of the Chinese that there is a need to propitiate an offended heaven. Those who have seen the way the people habitually maltreat domestic animals will be slow to believe that the "animal asylums," (放生局) such as that between the South Gate and our mission, are opened and kept up out of the pure and disinterested love that the founders and supporters have for the poor dumb creatures there "released".

Another interesting fact bearing on our inquiry is the very general belief that national and personal calamities are direct results of sin. Such seems to be the general belief about the present famine and about what we are now happily able to call the recent outbreak of plague.

II. A closer examination of the words used for sin is of interest, but it yields much the same result as one gets by considering the ordinary speech of the people. 過失, 罪惡, and 罪孽 are fairly accurate translations of the words transgressions, iniquity and sins, of the 51st Psalm, but the three expressions mean practically the same to the Chinese, just as in ordinary usage we make little or no difference between these English words. The history of the character 罪 is interesting, but it can hardly be called enlightening. It seems that it was formerly written 𪔐 (self bitterness), but because in the seal character it resembled the character 皇 (emperor), formerly written 皇, the Emperor Zing-s, the man who burned the classics, changed the way of writing the character to that now in use.

While 罪惡 seems to show the hatefulness of sin and 罪孽 emphasizes the results of sin, perhaps on the whole little of real value can be learned from the study of the words themselves except that 罪惡 and 罪孽 refer to graver offenses, and 罪過, 過失 and 罪愆 to the lesser ones.

III. A study of moral books or "virtue books" (善書), Buddhist, and otherwise, reveals, as might be expected, the same confusion of ideas as is observed in the conversation of the people. In general it may be said that the eating of flesh appears to be on about the same level as giving way to the passions for wine, women, and anger, and that a brothel keeper appears to be but little worse than a butcher, a barber, an actor, or a chair bearer.

Among the dozen or more books of this nature that I have examined, some of them quite carefully, many things of interest are to be found, though the general trend of all of them is the same, viz., that by doing good deeds one can attain heaven, and by sin one is drawn down to hell. But when we consider what are good deeds and what are bad, confusion, to our minds, commences. The practise of vegetarianism and the liberating of living creatures are, of course, classified as good deeds, and the taking of life or capturing any creature as bad ones. Filial piety naturally comes in for its full share of praise, and its opposite for corresponding condemnation. One book gives a long description of the tortures in hell of a young woman who, displeased at the reproof of her mother-in-law, was guilty of persuading her husband to set up a separate establishment, and after his death marrying again. Another is devoted to the doctrine that famine and pestilence are results of sin.

Another, which makes much of the practise of virtue as a means of prosperity, is especially directed against the four evil tendencies of men toward wine, women, money, and anger, and on the other hand urges vegetarianism. The idea of retribution and the doctrine of metempsychosis are also prominent in these books. The practise of virtue is urged by the description of the tortures of hell and by the statement of the low estate in a future existence of those who live unworthily in this life. One book directed against licentiousness says that the graves now neglected because of lack of descendants are those of men who in their life gave free rein to lust. Another book gives a long list of states or conditions now, resulting from conduct in a former state of existence. For instance: Those without sons are such as were guilty of taking life. Those who spit blood now are such as ate flesh while reciting books (念經). Those deaf now were unwilling to listen to books. Hump backs are those who laughed at idols. Those killed by lightning are those who used false weights. Those who die young are those who killed swine and cattle. The blind are those who gave wrong directions when asked about the roads. The rich are those who fed priests, etc., etc.

It is notable that in some of these books the oneness or sameness of the three religions is stated. One Tauist book gives a long list of offenses, and states that by doing 300 good

deeds one may become an earthly fairy, and by doing 1,300 he may become a heavenly fairy. Among the evil deeds, lying, murder, arson, etc., seem to be no more heinous than breaking eggs, frightening birds, and stopping up the dens of living creatures.

Another book tells of an official who "laid up" first 3,000 merits and then a second 3,000, and later 10,000, according to the book of merits and demerits. The last was pretty difficult, but was accomplished by doing all the people in his district the favor of remitting their taxes. How this affected his superiors the book does not say!

This "Merits and Demerits" (功過格), a book first suggested to me by Dr. Parker, is perhaps the most interesting of any of this class. I think there must be more than one book of the name, for Dr. DuBose in "Dragon, Image and Demon" quotes from one different from mine. The merits and demerits are arranged in different lists, and each thought, word, and act has a definite number of merits or demerits assigned to it so that one can keep books with heaven and know just how he stands. When this list is mentioned in other books it seems a fair inference that each man was his own book-keeper, as he wrote down at night a record of the good and evil he had done during the day.

Some quotations from the merits as well as the demerits would be of interest, but we have time for a few—comparatively speaking—of the latter only. They are arranged under three classes: evil thoughts, evil words, and evil deeds. Among the first are:—

						DEMERITS.
To think evil of heaven	...	...	...	...	...	1,000
To think parents partial toward brothers	...	...	...	...	...	1,000
To hate a brother on account of property	...	...	...	...	...	500
If carried to law	...	...	...	...	...	1,000
To sacrifice to deceased ancestors without honoring them	...	...	...	...	...	50
Ingratitude	...	...	...	...	...	50
If the favor has been great, double.	...	...	...	...	...	
To be angry because one refuses to lend money	...	...	...	...	...	50
To speculate in rice	...	...	...	...	...	50-100
(This edition does not mention speculation in rubber.)						
To have evil thoughts on seeing a beautiful maiden	...	...	...	...	...	30
To envy the successful	...	...	...	...	...	30
To sacrifice to the gods without honoring them	...	...	...	...	...	20
(Notice above, line five).						
To complain of poverty	...	...	...	...	...	10
To hate Buddhist and Taoist priests	...	...	...	...	...	5
To think much of the future	...	...	...	...	...	1
To feel disgust because food is bad	...	...	...	...	...	1

*From the list of evil words I have selected the following :*

One angry word to parents ... ..	1,000
To complain of parents ... ..	500
To slander a virtuous widow ... ..	500
To speak angrily to one's elders ... ..	50
To slander Buddhist and Taoist idols ... ..	50
To lie ... ..	5-50
To complain of the weather ... ..	50
To speak obscenity or blasphemy ... ..	10
(If younger are present, double).	
To talk too much ... ..	10
To revile ... ..	5
To revile a beggar ... ..	1

*Of evil deeds we can name only these :*

To rebel against parents ... ..	1,000
To seduce a woman of good family ... ..	1,000
To publish obscene books, songs, or pictures ... ..	1,000
Infanticide ... ..	1,000
Arson ... ..	500
To urge one to go to law ... ..	300
To allow wife to ill-treat concubine or servant ... ..	100-300
To utter counterfeit money ... ..	200
To open a gambling place ... ..	100
To destroy classics through ignorance ... ..	100
To recommend a bad man ... ..	50
For a man under 30, though sonless, to take a concubine ... ..	30
To tell others to hunt or fish ... ..	30
To open another's private letter ... ..	10
To lend money at high interest, each tael ... ..	1
To throw away written paper ... ..	5
(To soil it, double.)	
To borrow and not return ... ..	5
To turn leaves of books with dirty hands ... ..	3
To read classics in bed ... ..	1
To delay a family letter ... ..	5

I have quoted thus extensively from this book because it seems to me really illustrative of the common ideas on the subject.

IV. Of course the books we have been considering cannot be said to have any standing as literature, and the classics must come in for their share of consideration. The "Four Books" are all that I have been able to give a careful examination, and they yield somewhat indefinite results. That is to say, while there is much praise of righteousness and propriety, there is less information as to what constitutes righteousness and propriety.

Let us take up Mencius first. The highest ideal presented by him is : "I like life and I also like righteousness. If I cannot keep the two together, I will let life go and choose righteousness." (Bk. VI, x.) Surely this sentiment is beyond all need of praise. Another passage to which we can give our approval is : "If you listen to peoples' discourse you will find



that they have adopted the views either of Yang or Mih. Now Yang's principle is 'each one for himself' which does not acknowledge the claims of the sovereign. Mih's principle is 'to love all equally,' which does not acknowledge the peculiar affection due to a father. But to acknowledge neither king nor father is to be in the state of a beast." (Bk. III, viii, 9.) If we had only these to consider we might feel that Mencius deserved our full approval, but unfortunately for his reputation among Westerners he said some other things which we cannot praise. Among them is the oft-quoted passage: "There are three things which are unfilial, and to have no posterity is the greatest of them." (Bk. III, xxvi.) As we look about us and see the prevalence of polygamy, we are apt to think that this saying has influenced his countrymen more than the one about the love of righteousness.

That the question of "tainted money" is no new one is shown by an incident in Bk. V, Chapter iv, where Wan Chang asks if it is proper to receive gifts from robbers, and being answered in the negative, asks about the superior man's receiving gifts from the unrighteous princes of the present day. Mencius defended the practise of receiving such gifts, saying: "Indeed to call everyone who takes what does not properly belong to him a robber, is pushing a point of resemblance to the utmost, and insisting on the most refined idea of righteousness."

Some time ago it occurred to me that perhaps I could get some light on our subject by asking some Chinese the question presented in "Antigone" by the Greek dramatist Sophocles, who lived at about the same time as Confucius,—the question, of what to do when the love of family and the laws of one's country come into conflict. Antigone, it will be remembered, buried her brother, even though it was in direct disobedience to the orders of the king. I did ask this question of several Chinese, only to find later that it had been answered by Mencius. The incident was as follows (Bk. VII. Part i. 35.): A disciple asked what would have happened if the father of Shun, the successor of Yao, had committed murder. To this Mencius replied that he would have been apprehended. "But would not Shun have forbidden such a thing!" "Indeed how could Shun have forbidden it?" "In that case what would Shun have done?" "Shun would have regarded abandoning the empire as throwing away a worn out sandal. He would have privately taken his father on his back, and retired into con-

cealment, living somewhere along the seacoast. There he would have been all his life, cheerful and happy, forgetting the empire."

That is to say, his duty to his father, even though guilty of a great crime, would have led him to hide the father from justice, even at the expense of abandoning the empire. This presents a striking contrast to the conception of Roman law, at any rate, not to mention the action of Asa, king of Judah, who removed his mother from the position of "empress dowager" on account of her sins.

In the "Doctrine of the Mean" the only passage which seems to need consideration is that which states the five relations: "The duties of universal application are five and the virtues wherewith they are practised are three. The duties are those between sovereign and minister, between father and son, between husband and wife, between elder and younger brother, and those belonging to the intercourse of friends. Those five are the duties of universal application. Knowledge, magnanimity and energy, these three are the virtues universally binding." (Chapter xx.) As has so often been pointed out, the greatest lack in the five relationships is the failure to recognize relationship to God; but we may also note that it fails to provide for intercourse with any outside one's own circle. Nor does it give any clear indication of how one is to fulfil the duties of the relationships.

In "the Great Learning" I find nothing to our purpose except a statement of the Confucian "golden rule", which also occurs in the Doctrine of the Mean and three times in the Analects. This lofty precept, "Do not do to others that which you do not want done to yourself," while second only to that of Christ Himself, has not apparently had a very decided influence on the popular idea of sin. Whatever may be said in praise of it by Western scholars sitting in their studies at home, one may doubt whether any considerable number of Chinese, educated or otherwise, really consider it to be the rule of life which, when violated, brings on one the just displeasure of heaven.

Among other expressions in the Analects to which we can give our assent is: "When you have faults do not fear to abandon them." (Bk. I, Chap. viii.) But the preceding sentence is: "Have no friends not equal to yourself," which certainly seems to us a purely selfish doctrine. Nor is it

specified what are faults which one should not fear to abandon. "Having no depraved thoughts" (Bk. II, Chap. ii.) Confucius' summary of the three hundred pieces of the book of poetry, is open to a similar charge of indefiniteness.

When asked about perfect virtue the Master replied (Bk. XII. i.): "Look not at what is contrary to propriety; listen not to what is contrary to propriety; speak not what is contrary to propriety; make no movement which is contrary to propriety." This passage affords, as Dr. Darroch pointed out in a paper before this Association some years ago, an excellent illustration of what 罪 is, though it may be questioned whether the sage himself ever called these 四非 equivalent to 罪. We in reading it naturally ask, "But what is propriety?"

In Chapter vii of Book XVI, we find this: "Confucius said, "There are three things which the superior man guards against. In youth when the physical powers are not yet settled, he guards against lust. When he is strong and the physical powers are full of vigor, he guards against quarrelsomeness. When he is old and the animal powers are decayed, he guards against covetousness." Again, we have (xxii. 4, 3.): "When the man of high station is well instructed he loves men."

Now we must freely admit that the passages quoted above from the Analects do furnish a very high standard of excellence in conduct, and that this high standard is especially commendable when compared with the ethics of most non-Christian religions. In fact, one might almost say that if sin means to miss the mark, *ἀμαρτάνω*, the Confucian idea of sin is not essentially different from the Christian idea, for both seem to indicate the failure to reach an ideal, to strike a 目的, and the ideal of Confucianism is by no means a low one.

But there is another side to the picture. Not to dwell on the well known instance when Confucius was "not at home" to a caller and then played his lute to let the caller know that he really was within, there is here, as in considering Mencius, another class of passages to be considered alongside of those which we cannot refrain from praising. With the "golden rule" we need to compare the place (XIV, xxxvi.) where, when some one said, "What do you say concerning the principle that injury should be recompensed with kindness?" the Master said: "With what then will you recompense kindness? Recompense injury with justice and kindness with

kindness." The Confucian ethics in this falls not only below that of Jesus but also below that of Laotse.

But what is perhaps the most illuminating passage in the four books in reference to our inquiry is (Bk. XIX, Chap. xi.): "Tsze-hsia said 'When a person does not transgress the boundary line in the great virtues, he may pass and repass it in the small virtues' " 子夏曰大德不踰閑, 小德出入可也. This, it seems to me, is fundamental. While it is not a part of our purpose to make a comparison of Confucian and Christian ethics, one naturally in reading this sentence thinks of how our Master said, "Ye therefore shall be perfect even as your heavenly Father is perfect " Similarly, while we would not withhold our praise from Confucius for his humility in refusing the claim to be a sage (ix, 9), we of course find nothing in his writings comparable to the words of the Hebrew prophet, who said: "Woe is me, for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, Jehovah of hosts."

We have now arrived at the point where some conclusions should be drawn. I think I cannot do better than to insert two quotations here. The first is from the 4th volume of Dr. De Groot's large work, "The Religious Systems of China." After treating at some length the stories of the horrible things that happened to women guilty of infanticide, and quoting many stories of retribution accomplished by ghosts, he says that the belief in retaliating and rewarding spirits shown in the old books remains unchanged to this day, and continues as follows: "Ghosts may interfere at any moment with human business and fate, either favorably or unfavorably. This doctrine indubitably exercises a mighty and salutary influence upon morals. It enforces respect for human life and a charitable treatment of the infirm, the aged, and the sick, especially if they stand on the brink of the grave. Benevolence and humanity thus based on fears and selfishness may have little ethical value in our eyes; but for all that their existence in a country where culture has not yet taught men to cultivate good for the sake of good alone may be greeted as a blessing." The fact that a wronged party may change himself into a wrathful ghost by committing suicide has certainly a restraining influence on many an otherwise evil-doer.

This is perhaps as near as we can come to a statement of the popular Chinese idea of sin—the fear of retribution. Dr.



Edkins in "Religion in China" tells of a man in hospital who called his sickness his sin. This may be called the popular idea, and as far as Confucianism as such is concerned, I believe Dr. Edkins is right in saying: "The tendency of the Confucian religion is to render those who believe in it unwilling to confess that sin is an element in their daily actions."

The one word which seems to me best to describe the Chinese idea of sin is, "inadequate", utterly inadequate to show them the need of a savior outside themselves. As to why this is so, I have no other reason to offer than the fact of their ignorance of the revelation of the Holy God through Jesus Christ His Son.

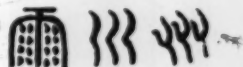
## The Etymology of the Characters for Sin

BY DR. J. DARROCH.

**A**S a study etymology is at once fascinating and instructive. The old lady who declared that Webster's unabridged dictionary contained many fine stories though they were a bit short was not so far out after all. Max Müller has shown that the study of words casts light on the customs and ideas of the grey forefathers of our race at a time, not only anterior to that at which history begins, but before the possibility of reducing speech to writing had been even thought of.

The etymology of Chinese characters is at once easy and difficult. There are some characters which bear so palpably on their face the meaning which the pre-historic pen-man who first designed them meant them to convey, that we have no hesitation in concluding, when we read them, that we are thinking the originator's thoughts after him. Examples of the class of characters referred to will occur to anyone. 雨 yü, rain, in which we see the falling drops of water; 川 ch'wan, streams, showing in its form the undulating river; 州 chou, an island, where the land is seen, set in the middle of the waters, may be taken as specimens of a large class that may be added to at pleasure.\*

\*In their ancient forms the similarity of these characters to the things signified is even more strikingly apparent.



The Chinese have many books describing the evolution and etymology of their characters. The chief of those is the 說文 composed by 許叔重 of the Han dynasty about 100 A.D. K'ang-hsi's dictionary relies greatly on this compilation and no Chinese scholar would think of questioning its authority. Professor Giles, however, refuses to place any credence in the book whatever, and contemptuously dismisses the whole subject as being utterly beyond our ken. (See Giles dictionary. Preface, page ix.) This is too sweeping. Prof. Giles is certainly a great Chinese scholar, but when he has the whole scholarship of the Chinese Empire arrayed against him we, who willingly own him a master, may be excused from dissenting from his over-hasty conclusions.

Doubtless many of the derivations of the *Shuo-wen* are purely fanciful, but after making allowance for all these, there remains a substantial sub-stratum of ascertained fact, on which solid deductions may rest. At the other end of the scale are the vapourings of fortune-tellers, punsters and riddlers who weave all sorts of fantastic combinations out of the characters which they dissect and play upon. These are of the same value as the shapes the children see in the embers when they sit and tell tales around the fire on a winter's eve.

In this paper I shall confine myself to the four common characters for sin, 罪惡過辜, not only because Mr. Crofoot's paper, to which this is a kind of supplement, deals chiefly with these, but because no new idea would be likely to emerge even if we broadened the scope of the enquiry and discussed others, such as 辜愆尤差失, etc.

Mr. Crofoot recalls in his article that in a paper which I read before the Shanghai Missionary Association some years ago I analysed the character 罪 into the component parts 四 four, and 非 a negative. As this is an excellent example of what may be called false etymology—for in this instance I was using the method of the fortune-teller and not of the *Shuo-wen*—I may be allowed to explain that the paper referred to was called "Illustrations," and in it I was seeking to illustrate one method of explaining to a heathen audience the idea of "sin." The character was, as stated, analysed on the black-board into the two parts 四 and 非. Then in parallel columns was written alongside the answer of Confucius to his favourite disciple when he asked him for an explanation of the saying 克己復禮 "repress yourself and conform to propriety." The answer was

非禮勿視, 非禮勿言, 非禮勿聽, 非禮勿動, "Look not, speak not, listen not, act not but according to propriety" and it was explained to the audience that these four 四 wrong actions 非 constituted sin 罪. Ninety-nine out of a hundred Chinese scholars would admit that this was a correct analysis of the character 罪, but the lesson is greatly strengthened by going on to explain that this is only an illustration, and by showing that the radical of the character 罪 is not 四 size, four, but 罒 wang, a net, and that etymologically the true meaning of the character is that the wrongdoer 匪人 (爲非之人) is really under a spreading net and however unconscious of it he may be, heaven's net is already over him and there is no possible way of escape (天網恢恢疏而不漏).

Mr. Crofoot rightly tells us that the ancient method of writing 罪 was 𠬪, but inasmuch as this was very like the character 皇 Emperor, it was changed to its present form by the energetic Tsin Shih-hwang. Let us study for a moment these two forms of writing the character for sin. The more ancient form is composed of 自 self, and 辛 bitter. It is plain that the idea in the mind of the ancient sage who first wrote "sin" in this way—for the evolution of the character must have followed this order, first there was a general idea of sin, then a word was coined to express the idea and lastly a character was designed to represent the word—was that the man who sins brings bitterness and sorrow to himself. Not a bad idea either. We are reminded of the man in the tombs constantly crying out and cutting himself. Surely the idea that sin most certainly brings sorrow was a true one, and it is a remarkable thing that it was woven into the very structure of the language by some ancient heathen sage. How long this ideograph represented "sin" to the Chinese people we do not know, but about 200 B.C., the Emperor noticed that the character for "sin" was distressingly like the character for "Emperor", and, probably being somewhat self-conscious, and being apprehensive that some wicked people might suggest that the undesigned coincidence was remarkably apposite, he determined to coin a new character for the old idea and so we have the advantage of discovering what was the idea of "sin" in the mind of another and a more modern sage. As we have seen, he abandoned the idea of sin bringing with it sorrow, and chose to emphasize the thought that sin is certain to bring its own punishment; that

the wrongdoer is caught in the meshes of his own crime and that his sin will surely find him out. This is precisely the idea of "sin" one would expect the resolute "first Emperor" to impress on his people. It was not a new idea. Another ancient form of the character was written 𨾏, the bamboo radical 𨾏 being placed at the top of the character and the whole surrounded and closed in 口 to suggest a bamboo fish-trap. We have all seen those fish-traps set in the shallows along the river banks. Like the Yamen doors they open like an eight 八; that is, with two wide-stretched arms to entice the unwary victim. These narrow as he enters and, once inside the tortuous maze, the intruder finds no way of escape. The man who designed this character to indicate "sin" must be acknowledged to have chosen a good symbol to signify the hateful thing. When Mrs. Crofoot, with the intuition of her sex, said that "the Chinese idea of sin was being found out" she was right etymologically as well as sociologically. Only she might have added that the Chinese idea is that every sinner is found out. This study of the character indicates that the Chinese sages who coined these ideographs believed that sin was an injury to the individual guilty of it and that the action necessarily and inherently carried with it its own detection and punishment. The idea of "sin" delineated may not be adequate, but it is certainly striking, and he would be a dull preacher who could not from such a text preach an instructive sermon.

**惡.** The study of this character need not detain us long. It is from 亞 inferior, and 心 heart. It plainly is the antithesis of the 良心, conscience. Kang-hsi says 有心而惡謂之惡 無心而惡謂之過 "to do evil with the heart (i.e. wilfully) is called evil, but to do evil without the heart (i.e. thoughtlessly) is called transgression." It is plain that this character means "sin" as distinct from "sins". It is the sinful nature rather than the sinful act. It is "the flesh", the root and origin from whence all evil comes. It suggests the text: "The heart is deceitful above all things and desperately wicked."

The meaning of 過 is "to pass over" and hence "to transgress." It is not a sin of so deep a dye as those represented by the preceding characters. The dictionary says 過者不識而誤犯也 "Ko, means to transgress mistakenly because of ignorance." It is evident that the heinousness of a transgression depends on the sanctity of the prohibition which is violated. Generally speaking, 過 is a light transgression.



**孽孽孽**. As may be seen, this character is written in several different ways, suggesting that scholars have often been in doubt as to its actual constituent parts. There is good ground for believing that it was originally written **孽**. That is the ancient form of **罪** with **子** added. The **子** was evidently added to indicate that **孽** was what "sin" was when it had conceived, brought forth. **孽** is therefore the product or consequence of sin, rather than the sin itself. Even in its modern form the character is extremely suggestive. The radical is **子** "a seed" and the top part is **艹** grass, or **屮** sprouts, and the whole character proclaims that "whatsoever a man soweth that shall he also reap." If I were using this character as an illustration in a sermon I would point out that the farmer has a choice of what kinds of seed he shall sow, but no choice of what harvest he shall reap. Furthermore, the farmer plants his seed: that act is of his own volition, but as soon as the seed is placed in the ground it is taken hold of by natural laws, acting inexorably, in a sphere entirely beyond the man's control, and the subsequent development of the seed, from its sprouting to its fruition, goes on, while he who gave the original impulse "knows not how" it is proceeding. As it is in the natural so it is in the spiritual world. The analogy is complete in all its details. The sinner in the act of sin drops a seed in the soil and immediately the retributive cycle of consequences is set in motion with results that he can no more control than he can turn back the seasons in their courses. Kang-hsi says 若木既伐而生枿故於文从子 "It is as when a tree is cut down and it again sends forth shoots, hence the character is taken from 子 tsze." This is indeed the meaning of **孽**. It is the sprouts that spring from a "root of bitterness." A woman will often say when scolding her son, 你是我的孽根 "you are a root of sin to me." Her idea is that in some bygone time, may be in a former state of existence, she had been guilty of a grievous sin, and as a punishment this son was born to plague her. From all this it is evident that the character contemplates, not the sinful action itself, but the inevitable retributive consequence of that action.

The strength and beauty of the Chinese language rests largely on the facility with which it permits of combinations. Two nouns are combined into one compound word which is immeasurably richer than either of the two single words standing alone. We can combine the characters we have been dealing with only in one way. **罪** may be placed before any of

the others. We may say 罪惡 or 罪過 or 罪孽, but we cannot turn the combination round. We cannot say 惡過 or 過孽. This shows us that 罪 has an adjectival force which it imparts to the word with which it is combined. 罪惡 differs from 惡 in this respect, that while 惡, as we have seen, means "evil", in 罪惡 the dormant sin has flamed up into action and it is now an evil which has become overt and is therefore a guilty or 罪 sinful "evil." So too 罪過 differs from 過 in that in combination with 罪 the transgression can no longer be said to be 不識而誤犯之過. It is 罪過 "a sinful transgression." 孽 alone might indicate the unforeseen consequence of an unfortunate slip but 罪孽 is the wilful sin which entails retribution.

If we examine the verbs which are used in connection with those characters we shall also glean some instructive information. We can say 犯罪, 獲罪 or 受罪. 犯 Fan means to transgress. The character takes the 犬 dog radical and suggests a dog running along a pathway. He dashes now to the right and then to the left, never keeping for more than a few steps to the straight and narrow path. So the idea expressed by 犯 is that the transgressor rudely overturns all conventions and tramples down the prohibition entailed by considerations of propriety and right. In the combination 犯罪 the second character retains its inherent idea of punishment. It is a transgression which is guilty and involves the sinner in penal consequences. In the phrase 獲罪於天 "to sin against heaven," the thought is that the transgressor has sinned and made himself liable to the retributive justice of heaven. 受罪 means that the person is suffering the consequence of his sinful actions. Thus 活受罪 means that the punishment for sin which usually falls on one in the next world has in this case been awarded in this one. If a superior, either in age or position, does a service, such as hands a cup of tea, to an inferior, in China, the obliged person frequently says 受罪, 受罪 or 有罪, 有罪. To a foreigner it sounds as if 受罪 was the equivalent of "thank you." The thought contained in the phrase is, however, very different from that which we have in mind when we say "thank you." The Chinese who says 有罪 in this connection is really saying: "I am a very humble person and in my poor walk in life there is very little happiness due to me. By conferring on me this great honour you give me much more than my right and I will have to repay, by suffering some kind of humiliation, this overplus of honour

which you now do me, therefore for this I shall 受罪." We cannot say 犯惡, for 惡 means the evil nature dormant in us, which, of course, cannot be "transgressed", but we 行惡, that is, we act out the hidden evil of our hearts. We 有過 "have transgressed" and we 造孽 "create for ourselves a root of bitterness." The verb used is different in each case because the root idea of each word is different.

It is not worth while pursuing the subject further. If we were to enlarge the scope of our enquiry and include other characters we might adduce further proof that the Chinese idea of sin is neither lacking in breadth nor intensity; but, at long last, we would have to reach the same conclusion that however diversified it might be, the Chinese idea of sin is, and is bound to be, inadequate. It is the view-point that is at fault. The Chinese writer's view-point is always that of the writer of the book of Ecclesiastes. He sees all things "beneath the sun" but never catches a glimpse of the glories beyond. The man-ward side of sin is emphasized quite sufficiently but sin in its relation to God is almost unknown. In some few sentences we see adumbrations even of this truth. 獲罪於天 has already been referred to. Kindred phrases are 干犯天怒 "wilfully provoke Heaven's anger," 罪孽冲天 "sins mounted up to heaven," 無法無天 "without (respect for) law or heaven." These do not, however, fall under the head of the etymology of the character, and it may be sufficient to sum up this argument by saying that until the Chinese have an adequate idea of God they can have no adequate idea of sin.

## Conscience in the Chinese Classics

BY REV. I. GENÄHR

**T**HE task set before me is to find out what the Chinese Classics teach on conscience. I take it for granted that under "Chinese Classics" the Confucian Classics are understood and nothing else. When years ago it had been publicly announced that translations of Lao Tsze and Chuang Tsze were to appear among the *Sacred Books of the East*, Professor Giles thought this to be a doubtful step, unless we modify somewhat the accepted value of terms, and reckon the works of Aristotle among the "sacred" books of the Greeks. And he added that if works like these are to be included among the

*Sacred Books of the East*, then China alone would be able to supply matter for translation for the next few centuries to come. For this reason, the *Tao Te-king* of Lao-Tsze, the *Nan Hua-king* of Chuang Tsze and other *Kings* (classics) will not be included in this treatise. I confine myself entirely to the "Four Books" and the "Five Kings", commonly understood when we speak of the "Chinese Classics".

The word conscience properly means the judgment of the mind respecting right and wrong, or the judgment which the mind passes on the morality or immorality of its own actions, when it instantly approves or condemns them. It has been termed the *moral sense*, distinguishing between what is morally good and bad, prompting to do the former and shun the latter, commending the one, condemning the other.

This "moral sense" is the consciousness (*conscientia*) of man of himself, abiding in the innermost depths of the human heart (Rom. ix, 1. *Comp.* Heb. x, 22). But it is more than this. It is also "Consciousness of God" (I Pe. ii, 19: *συνειδησις θεοῦ*), and a consciousness, however vague it may be, of the Divine Will (Rom. ii, 15).

All this has not been denied to the heathen, since God has not left His existence unattested to them (Acts xiv, 17). Nay more, He even has made it plain to their innermost consciousness what may be known about Him (Rom. i, 19. *Comp.* John i, 9).

And yet, God in times gone by allowed all the nations to go their own ways. He did not reveal Himself to them as the God of Abraham, Isaac and Jacob. His glorious Presence, the Covenants, the giving of the Law, the Temple service and the ancient promises—all this was denied to them (Acts xiv, 16; Rom. ix, 4). Hence the heathen have only the very commonest knowledge of God, or as St. Paul puts it "what may be known about Him is plain to their inmost consciousness" (Rom. i, 19). How insignificant their knowledge of God was, is evident from the fact that the times of heathendom are called "times of ignorance" (Acts xvii, 30), and the heathen themselves are said to have no knowledge of God (Gal. iv, 8; Acts, 17-23).

The heathen do not know God as He is in Himself, "His invisible Perfections" (Rom. i, 20), they know only what from the very creation of the world has been rendered intelligible and clearly visible by His works, that He is the "invisible"



and "imperishable" God (Rom. i, 23). A knowledge of the conduct which the Divine Law requires, is engraven on their hearts (Rom. i, 32, ii, 15), but estranged from the commonwealth of Israel, they do not know God as the merciful, and hence have "no hope" and "no God" in all the world (Eph. ii, 12. Rom. iii, 2).

The question with us in this paper is not : Do the Chinese possess a knowledge of the true God, which we are obliged to infer from the scriptural texts, quoted above ; but : What do the Chinese know about conscience, this witness of God in the human heart, and what have their classics to say on this subject ? Judging from the redundancy of moral maxims found in Chinese Literature, classical and non-classical, we ought to expect a great deal of information, resulting from a careful inquiry of the classics. But when we turn to the "copious" indexes given in Professor Legge's translation of the Chinese Classics, we experience a feeling of sad disappointment. In all the ten volumes, we find under "Conscience" only one instance, referring to "People who have no conscience" (民之無良), taken from Ode ix. in the VII. Bk. of Pt. ii. in the *Shi King*. How are we to account for this ? Do the Chinese Classics really yield no better harvest on this important subject ? Yes they do, but the fact is, that the Chinese have no acknowledged term for conscience as we have. 是非之心 ; 良知 ; 道心 ; 良心 ; 天良 ; are the various terms all used by the Chinese denoting conscience, though not one of them exactly corresponds to our word conscience, which literally means "joint knowledge." Of these terms three are to be found in the Classics and two (天良 ; 良心) are colloquially used, though not exclusively so.

While examining the classics we cannot entirely leave aside the two colloquial terms for conscience, as they are compound words, part of which is found in the classics with the meaning conscience. I refer to the above passage in the *Shi King*, perhaps the oldest literary document of the Chinese handed down to us. It is evidently a piece of censure, and we may conclude with Dr. Legge, that it was directed against some king, perhaps, as the "Little Preface" (小序) points out, against King Yew (幽王). The writer, according to the "Little Preface" one of King Yew's uncles or elder brothers, complains in this ode of the king's cold treatment of his relatives, the extensive and baneful influence of his example, and the encour-

agement given by him to calumniators. These he calls in the Ode "people who have no conscience (民之無良)." Foreign and Chinese commentators agree that 無良=無良心, "without the good heart," without conscience. But besides the bare mention of men who are destitute of a conscience, we do not learn what notions the Chinese at that time had formed concerning the conscience, from this passage.

We turn now to a book of similar antiquity, the "Book of Historical Documents," the *Shu King* (書經). The "Index", though containing much useful information on many subjects, forsakes us entirely when we seek for the information here needed. And yet there are several important passages, which throw considerable light on our subject, to be found in the *Shu King*.

In the "Counsels of the Great Yu" (Bk. II. Ch. ii, 15) we find the Emperor Shun (舜), after insisting on Yu (禹) becoming his viceregent, delivering various admonitions to him, and among others a warning which could even as well be in our Bible. He says:—"The mind of man is restless, prone to err; its affinity for the right is small (人心惟危, 道心惟微)." Whether we have a right or not to claim the 道心 to represent conscience, we may infer it from what Chinese commentators have reasoned from this passage. Choo He and other philosophers have written much on this text. Professor Legge quotes one of the scholars, Ch'ing, who says:—"The heart of man which is restless denotes the desires of man (欲心); the reason, to which it has little affinity, is heavenly principle (天理)." This is exactly the position of conscience to the desires of the natural man. Choo He says:—"The mouth, the nose, the ears, the eyes and four limbs all belong to one's body; they are not like the conviction of right and duty (道心), etc." Again:—"Take what is here called the 人心 and regulate and control (收之) it, and you have the 道心; take the 道心, and leave it uncared for (放之), and you have the 人心." This also very well answers the functions of the conscience, which is an ever-attendant witness of a man's conduct, expressing its impartial "conviction of right and duty", and when duly followed exercises a regulating control over man's mind.

There is another passage in the *Shu King* referring to conscience. In the "Announcement of T'ang" (Pt. 4, Bk. III, Ch. ii, 2) King T'ang, when returned from vanquishing Ha,

made his grand announcement to the myriad regions, in which the passage occurs:—"God has conferred even on the inferior people a moral sense, compliance with which would show their nature invariably right (惟上帝降衷於下民, 若有恒性)." The question which arises here is whether we have a right to translate 衷 by "moral sense"=conscience. Medhurst translates\* 衷 by the "true medium," after some Chinese authorities, one of whom (Choo He) says: 衷者中也.

But Dr. Legge has rightly pointed out that what is conferred by God is not the true medium as something without man, but the mind that can appreciate such a standard and rule of duty. See his remarks *in loco* and in Vol. i of the Chinese classics, pages 246 and 247. Others have translated the term by "reason". I doubt whether a better translation can be found than the one offered by Dr. Legge, *viz.* "Moral sense", which comes nearer to the signification than any other term I know of. According to King T'ang's conviction, every one of the millions of his people had a God-given nature, which, if obeyed, would lead him in the path of virtue. Is not this exactly what lies within the province of conscience? Dr. Legge is right in thinking that the student should not pass lightly from this paragraph to the next. Though the whole doctrine of human nature is not to be found here, there is much of important truth from which we can start in guiding the Chinese to a better knowledge of that doctrine.

There is another passage in the Shu King, in which I find some distinct reference to conscience. In Bk. XVIII, part v, page 4, called "The Numerous Regions (多方)", so-called from a great assembly of princes and nobles, the old officers of Yin, and chiefs from many regions besides, all gathered together to meet King Shing, who after having put down rebellion in the east and extinguished the state of Yin, had returned to his capital in triumph. Chou Kung (周公), the uncle of King Shing and his Prime Minister, makes himself the spokesman of the king by saying:—"God sent down correction on Ha, but the sovereign only increased his luxury and sloth, and would not speak kindly to the people. He proved himself on the contrary dissolute and dark, would not yield for a single day to the leading of God;—this is what you have heard (惟帝降格于夏, 有夏誕厥逸, 不肯感言于民, 乃大淫昏不克終日勸于帝之迪乃爾攸聞)." What is this "leading of God",

\*The Shoo King, translated by W. H. Medhurst, sen. P. 137.

which the sovereign of the house of Ha could not "for a single day be advised by?" Chinese critics dwelling on this phrase almost unanimously understand by it the unceasing monitions of conscience,—“all the ways by which the heart of man is touched by Providence, which may be described as efforts on the part of God to keep him from evil, and lead him into the way of righteousness.” Illustrating this passage one commentator has the following. He says: “In the daily business of life, and the most common actions, we feel as it were an influence exerted on the intelligence and emotions of our hearts. Even the most stupid are not without their gleams of light. This is the leading of God, and there is no place where it is not felt” (夫日用之間, 常行之理, 此心之靈, 若或啟之, 雖至愚之人, 未嘗無一念之明, 是帝之迪人, 無往而不在也.) Is not this a remarkable statement, coming from the lips of a heathen writer, who, unaided by the light of revelation, shows clearly that the good sense of these men often gets the better of their philosophy, making them to speak in many passages like true Theists?

Leaving the Shu King, I turn to the “works of Mencius,” where we find the *loci classici* for conscience. In Bk. VI, pt. 1., this philosopher maintains that every man possesses within himself a principle of benevolence, which induces him to pity and help others;—a principle of justice which induces him to be ashamed of that which is shameful in himself, and hate that which is hateful in another;—a principle of propriety which induces him to respect and reverence those to whom respect and reverence are due;—and the principle of wisdom by which he may know and approve the right on the one hand and know and disapprove the wrong on the other. This latter principle, belonging to all men alike, (是非之心, 人皆有之, 是非之心, 智之端也), is the one we are concerned with here. This principle, like the other three, according to Mencius, is not superinduced upon human nature, but is innate and essential to it. “They are not smelted without”, says he, “and infused into my nature. I have them originally. He who is destitute of these principles is not a man (無是非之心, 非人也).” From what Mencius says it is evident that he gives to the “principle of knowledge,” the 智之端, a moral sense. Its province is not to communicate any new truth, but simply to know and approve the right on the one hand, and to know and disapprove the wrong on the other (是知其



善,而以爲是也.非知其惡,而以爲非也), as Choo He says in his commentary on this passage. This being the case, it is not to be wondered at that the 是非之心 of Mencius has become the commonly accepted term for conscience in Christian books, as the more colloquial term 良心 has been in every day usage.

Since conscience is something innate and essential to man, we may claim another term for it found in the writings of Mencius, though he does not give it expressly, as in the previous instance, a moral sense. The term I refer to is 良知, which occurs in Bk. VII, pt: i, ch. 15. He says: 人之所不學而能者,其良知也,所不慮而知者其良知也. Here again I am only concerned with the latter half of the passage, the 良知, meaning man's "intuitive knowledge," as it is possessed by him without the exercise of thought. Though Choo He defines the 良 as denoting the "original goodness of the nature of man (良者本然之善也)," I think Dr. Legge was quite right when translating 良 by "intuitive." From what follows immediately after, it is evident that Mencius had in his mind a knowledge which is innate and essential to man. He says "children carried in the arms all know to love their parents, and when they are grown a little they all know to love their elder brothers." This is just showing that this knowledge is intuitive to man universally.

A few sentences later on Mencius maintains that a man has but to obey the law in himself to be perfect. He says "let a man not do what [his own sense of righteousness tells him] not to do, and let him not desire what his [sense of righteousness tells him] not to desire (無爲其所不爲,無欲其所不欲,如此而已矣)." It is true "his own sense of righteousness" has been supplied to make the sentence intelligible. And I am also aware that other translations of this passage are possible. But following so closely on what Mencius has said about "intuitive knowledge" it seems only natural to supply the 良知, and make the passage urging man to obey the dictates of the moral sense in himself, *i.e.* his conscience.

There is no doubt that the doctrine of the innate goodness of human nature, propounded by Mencius, is not only at variance with the plainest statements of Scripture, they cannot even be made to harmonize with the most obvious facts of consciousness. But it is equally true that Mencius has the credit of holding the opinion that man possesses

innate moral principles, which some of his contemporaries most emphatically denied.

The Shi, Shu, and the works of Mencius have been the only books amongst the Chinese Classics which throw some light on the doctrine of conscience, as found in these classics. I am not aware that the Analects or any other classical book contains more information on the subject, though I do not pretend to think that my inquiry has been exhaustive in any sense. However, I hope that I have succeeded in showing that the Chinese from of old have known a good deal of what conscience means to us. At the same time, I would in its application to them qualify the statement, so far as to say that they seldom act up to the full extent of what this "ever-attendant witness" requires them to practise or to refrain from; and that they are more like the Athenians who knew what was right than like the Spartans who practised it.

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## Missions and Philanthropic Work

BY REV. A. E. CLAXTON, L.M.S., HANKOW.

**I**N the CHINA MEDICAL JOURNAL for May I read a very interesting article on "The Philanthropic Work of Foreign Missions in China" by P. L. McAll, B.A., M.B.

That JOURNAL is no doubt diligently read by members of medical missions, but the article referred to is of interest to every missionary in the Far East, and should be conned by the leaders of all missionary societies. The scope of the article may be gathered from the concluding summary, which is as follows:—"Christian Philanthropy is not merely a pioneering agency of the church but part of her permanent duty in every age and in every land. The chief function of Foreign Missions is to put the native church firmly on its feet; they should therefore emphasise this as one of her duties, they should familiarise the Chinese with the idea, seek to train the native personnel necessary to provide model institutions which the native church may one day take over and extend. In other words we should lay the foundation of Christian philanthropy on a permanent basis by making it part of the church organisation."

Two very suggestive thoughts are entombed in the article, or at any rate were made less prominent than they deserve, and

call for further statement and amplification in a journal which is more widely read. One might perhaps express the first thus :—

1. *Christian Philanthropy is as essential a part of a live Christian Church in China as in any other country, and the Chinese Christian Church is still lacking in this essential.*

The contention that works of mercy are a Christian duty and may not be neglected by the Christian church is readily assented to by every thinking Christian, but owing to the multiplicity of demands made upon missionaries the imperative need to arrange for object lessons in Christian philanthropy is apt to be postponed *sine die*.

Now that the day has come for review and reorganisation of methods, is it not well that more attention should be given to this imperative need, and an attempt be made to secure that no branch church should be without some object lesson in Christian philanthropy.

Till this is done we are unscriptural in our methods, and our hopes are vain for a full fruition in results. Our Gospel is not full-orbed, and is in danger of being in word only and not in power. We perpetuate the mistake of European Christianity in leaving so much of direct philanthropic work either to municipal or to private initiative, a mistake which is now bearing its inevitable fruit in the church being popularly regarded (wrongly, of course) as a negligible nonentity.

A greater faithfulness to the pattern set by Christ and His Apostles in this respect is the kind of revival needed in the homelands, and a greater faithfulness in this respect in the China Missions is the *sine qua non* of great blessing and prosperity here.

The following from Dr. McAll's article might with great advantage be reproduced in large and heavy type and conspicuously hung over the desk of every lover of the cause of missions: "The Chinese have their benevolent halls, etc., but the Chinese church should do better, and out of love to Christ, should organize medical missions, institutions for the blind, the deaf and dumb, the insane, the incurable, and every form of asylum and refuge that is needed. It is necessary to familiarise the Chinese church with the idea. When the idea has taken root, it will in due time bear fruit. The church members should be instructed as to the sphere of philanthropy in the Christian life, and the objective and subjective value of it.

I am not convinced that one Medical College at Chengtu would be sufficient for the needs of those three provinces, for it would involve students in very long journeys.

It also seems to me that Dr. McAll's estimate of five or six for a staff of instructors is too small. It would seem to need a minimum of ten to produce the type of doctor required, while if the Colleges were Union Colleges there might with advantage be a number of occasional lecturers in addition.

It has been contended that two or three well-equipped Christian Medical Colleges would meet all the needs of the Empire for a long time to come. To the writer this number seems too small. One at least is needed for the great centre of Missionary work in the Fukien province, and at least one in West China. Some think that there should be one in each province. If seven or eight Christian Medical Colleges should be staffed with an aggregate of a hundred lecturers there would still be left about four hundred doctors whose chief strength could be given to carrying on model hospitals which should serve as object lessons to the Chinese churches, and to the graduates coming out of the colleges.

It is a moot question in some quarters whether it will be possible to give a first-rate equipment in medicine through the medium of the Chinese language ; some contending that it is only possible in some other language, already rich in a medical literature, such as English. This is a question which perhaps can only be settled after a decade or so of further experiment and experience. But there can be little doubt that for the great majority of Chinese general practitioners, a preliminary course of study of the English language for eight or ten years, and then a course of at least five years in medicine, is out of the question. Chinese scholarship would be essential to begin with, and a long course of study of from eight to fifteen years afterwards would be impracticable. Opinions may differ as to the minimum of years required for Chinese scholarship, but few would put it lower than the age of twenty. A thorough course of medical training in English would only be taken by those whose aim it was afterwards to specialise in some particular branch. As missionaries we are concerned of course to produce specialists, but our chief aim is to provide qualified men to serve as healers of the people.

This brings us to the last point I wish to deal with, and that is the urgent need that more men be set apart who



should give their whole time to the preparation of medical text-books in Chinese. There is a growing literature in Chinese of needed manuals, but that only one man should so far be set free to give his whole time and strength to this work is an anomaly. It is obvious that the need cannot be met without more men to do this work.

The problem of the relation of Missions to Philanthropic Work is a matter which concerns us all, and not merely the medical missionaries. It is a matter which has been too long overlooked. Our evangel is barren if it be only in doctrine, without deeds of mercy and the leaves of healing.

With present methods our deeds of mercy reach comparatively few, while by reconstructing the method there would be some hope of reaching the whole of this vast population. Can we not join hands with our medical brethren in urging a better method upon our Home Boards, so that the training of Native Medical Missionaries may be more adequately provided for?

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### In Memoriam.—A Tribute to Dr. Stuart.

BY REV. GEORGE MILLER.

**I**T was my privilege to meet Dr. Stuart when he first came to China, and later at Wuhu the acquaintance ripened into friendship. The story of his call to China, with that of Mrs. Stuart's, is very interesting. Before their marriage they had no thought of the mission field. Shortly after, however, the Doctor felt the motions of the Spirit, and the urgent needs of the great heathen field appealed to him. At first he considered it unfair to mention this to Mrs. Stuart, so like a wise man he referred the matter to the Lord in prayer. Bye and bye Mrs. Stuart became interested; she too heard the voice of the Master saying, "Go ye" and be my witness to these sad hearts which are clouded in darkness. When this distinct guidance came to her, the Doctor was away from home. The appeal of our Lord was so strong and clear that she determined to write at once and let her husband know. Strange, and yet to those who are familiar with the ways of the Lord, not strange, the Doctor at that very time was so exercised that he was constrained to write. The letters crossed, and both had the solid and sweet satisfaction of knowing that the call came to them separately, and was thus joyfully accepted. To begin missionary work under such auspices was a great asset.

During their years of united service it certainly must have afforded them great strength and comfort.

Dr. Stuart was a man of great natural ability. In our days of specialty it is no easy thing to excel in various branches of learning. This he did. He was a prominent member of the Missionary Medical Association, and he was for some time President of the Educational Association. In addition to this he did a considerable amount of evangelistic work. In fact the compelling force in all his service was the evangelistic spirit. His many talents opened up for him a rich variety of service.

As a physician he was skilful, tender and unwearied in his attentions. As a teacher he was broad and exact in his scholarship. As an administrator he was firm and progressive. The few remaining years of his service were given to the work of translation, and this as editor of the *Chinese Christian Advocate* he did acceptably.

His record of able and voluntary service is indeed great and astonishes the ordinary man. As I knew him it seems to me there were three elements of character in his life and service which were strongly emphasized.

In all he did he was extremely conscientious. At times his firm and unbending attitude was not fully understood; after all it was only another way of expressing his deep and sincere convictions. This keen sense of moral responsibility was also very evident in his faithful attention to the manifold claims of his calling. He was no loiterer. He put upon time its proper value. With him, as the Chinese proverb says, "Time was a priceless treasure. An inch of time was indeed an inch of gold," and he was always sensible that an inch of gold could not purchase an inch of time.

Another beautiful evidence of that moral scrutiny was his sensibility of wrong. If at any time he felt that he had offended anybody he was not slow to make ample apology. This for a masterful nature like his was a decided victory. It showed a beautiful blending of strength and tenderness.

The outstanding feature in his character, however, was his unselfishness. It was great and unailing. In this he had the mind of Christ. He pleased not himself. He lived, not to strengthen his own interests, but rather to promote the welfare of others. In his heart there was a great love. It was this that made him an eminently successful servant of Jesus Christ. His unselfishness perhaps was seen most in his willingness to educate likely boys and help needy scholars. The testimony of the Chinese brethren on this part of his service is beautiful. One of them said to me, "He used so much for others that he had little left for himself." There are many in the Chinese church to-day who will rise up and call

him blessed. I think of one especially. He is now pastor of the Tai Hu Circuit. He is a good scholar, a successful preacher and a faithful pastor. I might say that he is one of the most promising men in our Society. If in future he uses the divine grace as well as he has in the past, he is almost sure to rise to prominent leadership in the church. The salvation of one such life is a great accomplishment. Methinks that because of it Dr. Stuart's joy in heaven will be more than doubled.

This unselfish spirit was always evident in the ready way he sought to give help and comfort to all who were in need. His tenderness as a brother I can never forget. A few months after our first baby was born she became very ill. We took her to Wuhu Hospital. We were the guests of Dr. and Mrs. Stuart. After a very painful illness the precious life ended and we were left under the shadows, and, as I remember, the shadows were deep. The gloom seemed impenetrable. It was our first family sorrow and coming at the opening of our wedded life it was hard to bear. He knew our sorrow and in a measure was acquainted with our grief. He himself had already stood in the shadows, and in our great emptiness he was able by experience to extend sympathy and comfort. All his service was marked by his Christ-like spirit. Of him one could truly say,

"Love took up the harp of life  
And smote on all the chords with might,  
Smote the chord of self that trembling  
Passed in music out of sight."

Again, to those who knew him one could easily perceive that in all his service he was perfectly devoted. Mind, heart and strength were fully consecrated, to render unto God a worthy service. Its variety did not lessen its intensity. As we watched his strenuous efforts we were inclined to think that the pace he set was too fast, but who would dare to say that he has not finished his task? Some finish their years but not their task; some finish their task, but in the ordinary sense of the term do not live out their years. It can be said of the good Doctor that "he lived in deeds, not years," and surely that is the better way. For the accomplishment of any great work time is not the primary essential, but character. Like the noble band who have gone before he burned out for God.

This spirit of devotion came to fruition in his family life. He was an ideal husband and father. There was no domestic responsibility that he did not share. It takes a great heart and a great mind to attend assiduously to public duties and yet not forget the sacred circle; but through many years he did it, and did it to the eternal profit of his loved ones and the admiration of his friends.

He had musical gifts of no mean order, and these were used to contribute sunshine to the home and brighten the experience of those who had the privilege of being within the circle of its friendship.

Living such an intense life, is it to be wondered that he did not fill up the allotted span? I saw him for the last time at the end of May, and although he was not well he was able to take part in the arrangements for furlough. When I saw him it was his intention to go in company with his family back to America as soon as possible. At our last Annual Meeting one morning just shortly after the business session had commenced, he was taken suddenly ill and asked to be excused from his work of interpreting. As I recall the look in his face it was apparent, I think, that such attacks seemed to himself rather serious. Later under medical advice it was decided that a furlough was necessary. He, however, had waited too long, and now the end has come. The telegram which came to us on Tuesday morning was from his son George, and the wording of it was very suggestive. "Father glorified." He had glorified his Master, and now in return he has been translated to the high and holy heights of glory. "Blessed is the man whom thou causest to approach unto Thee." Dear friends, that blessedness is his. It seems fitting that he should rest from his labors in the land where they were so abundant. The ties which bound him to the homeland were deep and strong, but the ties which bound him to China were also very strong.

It is fitting that we here this morning\* should render our tribute of praise and thanksgiving for such a true, unselfish and devoted life; for a life that was rich in efficient service; for a life that was given ungrudgingly for the welfare of others; for a life that scattered many deeds of kindness.

The death of our friend and brother Dr. Stuart is a great loss to our Society. We shall miss him, especially at our Annual Meetings. His place will be hard to fill. It is a great loss to the church. It is a great loss to China. May the memory of his greatness and goodness, however, stir up in all who knew him a growing desire to imitate our Lord as he did, and to serve Christ with the same unchanging devotion. Let us remember at this time the family in their great sorrow.

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\*This address was delivered at the memorial service held in Kuling.



### In Memoriam.—Death of the Rev. W. H. Murray, Peking.

**B**Y the death of the Rev. William Hill Murray of Peking at Peitaiho, on Wednesday, Sept. 6th, another link with the China of the past has been snapped asunder. Mr. Murray was a native of Port Dundas, near Glasgow, and only son in a family of ten children. Losing his left arm when nine years of age, many feared that he was handicapped for life. In early life he acted as a rural letter-carrier in the neighbourhood of Glasgow. While thus engaged he applied himself with ardour to the study of Hebrew, Greek and music. Entering the service of the National Bible Society of Scotland as a Colporteur, his faithfulness, tact and gentleness, won for him many friends, and marked him out as an agent who reflected credit on his Society. In 1871 he took charge of that Society's work in North China. He applied himself with enthusiasm to the study of Chinese, began at an early stage to make long trips into the interior of the country, became an observant student of men and manners, and acquired a vast fund of most varied and suggestive experiences. He acted as the Society's agent for a quarter of a century, and during that time, by his unfailing courtesy and perseverance, won many friends and exerted a far-reaching influence for good.

The pathetic condition of the Chinese, from an early date, appealed strongly to his kindly sympathetic nature. Their sad condition profoundly moved him. It haunted his thoughts continually and impelled him to devise methods that might alleviate their lot. He studied the Braille system of embossed dots as used in teaching the blind in Europe, and in course of time evolved from it a system adapted to the blind in China. Pupils came to him and a school was established. The results of his teaching in the case of many pupils, awakened interest in the man and his methods, and through the influence of Miss Gordon Cumming and other friends in Britain these results were made known in other lands. Many blind boys and men learned to read by touch instead of sight. Knowledge entered not a few minds through their fingers tips. Light and joy came thus to some in unexpected ways. Mr. Murray had found his life-work. His blind charges were never absent from his thought. He prayed with and for them, pled by tongue and pen on their behalf, applied his mind to designing the best methods for instructing them, and was rewarded by a goodly measure of success. Many difficulties had to be overcome, but patient application again told.

The fateful year 1900 brought its full share of troubles to Mr. Murray, his family and his school. He, with so many other North

China workers, went through the siege of Peking. Four of his children were among the besieged in Tientsin. Mrs. Murray and two children were taken on board a gunboat at Peitaiho, and found a haven of safety in Weihaiwei. In course of time the whole family was reunited, but the school was destroyed, pupils put to death, and the work of Mr. Murray's life seemingly annihilated. Ultimately a number of pupils were discovered, but the experiences of the Boxer year told severely on the devoted teacher. New premises were obtained, more pupils came, the good work was resumed, and encouraging results again rewarded the devoted labourer. As happened to some other workers in Peking and elsewhere the traces of 1900 were not effaced. They entered very deeply into Mr. Murray's life, and to many friends he never again seemed the same man. For two years he has been gradually declining in strength, life's aim and zest were gone, and his bodily frame grew weaker.

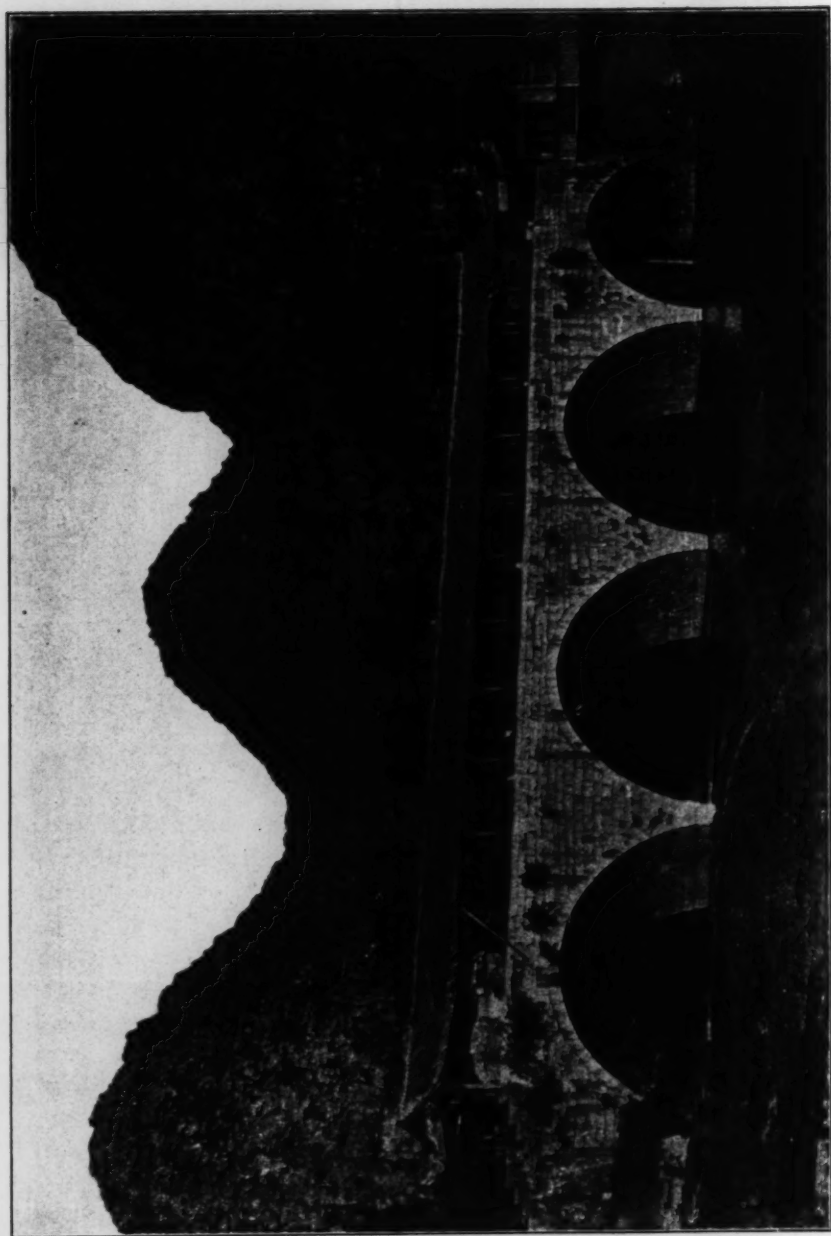
He was mercifully spared from pain, and wore out slowly to the close. Death came as a welcome release to the wearied toiler, and at the Master's bidding he entered on the life that never ends. Friends and fellow-labourers testified to their respect for the departed and their sympathy with the bereaved family by turning out in good numbers to the service held an hour or two after his decease. They have now the memory of an unfailingly courteous, tenderly sympathetic, singularly patient, gentle, and persevering Christian man and brother, to remain with them while life lasts. A wide circle of friends in China and other lands will hear with regret of his death, and remember gratefully his helpful life and manifold labours.

The body was conveyed to Peking for interment. A number of friends gathered at the British cemetery, where the service was conducted by the Rev. Hopkyn Rees, London Mission, assisted by the Rev. S. E. Meech of the same Mission. It was most pathetic to watch the blind scholars of the Mission, men and women, taking a handful of earth to throw into the grave of him, whom, though they had never seen, they loved as a father. And they sang together a hymn of praise which filled all eyes with tears. And, in the lives of these, as of others who are now serving Christ as Blind Evangelists in several provinces, Mr. Murray will ever live, and through them touch springs of Christian activities which will go on from generation to generation.

Mrs. Murray, who for more than twenty years has laboured assiduously side by side with her husband, and has been an unfailing support to her husband and the School, will remain to carry on the work, assisted by her daughters. And to all there goes forth the deepest sympathy of those who have known the value of the work and the character of its founder, and especially to the two sons now in Scotland, one of whom is destined to succeed his father.

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## Correspondence.

"SYMPOSIUM ON TRACT WORK."

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I readily agree with Dr. Darroch that my answer to the first question on Mr. Bitton's list of Questions, affords those brethren who are directing the Tract Societies a right to complain. But though "without explanation or substantiation," it was not meant to be a "blunt negation" of the work of the Tract Societies. God forbid! Far from deprecating the work done by them, I think very highly of it, and feel that I owe them personally a debt of thanks for what I myself have profited thereby.

When I penned my answers, I had, as usual, my hands full, and as there have been so many questions put to me lately in form of circulars, my first impulse was not to reply at all. When I did reply, I did so in the shortest way possible, to have done with it. I little thought then that my humble opinion would appear in print. I feel exceedingly sorry if my answers have hurt the feelings of fellow-workers, for whose work I have the highest esteem. There certainly was not the slightest intention to hurt anybody.

As to my answer to Mr. Bitton's third question, "Are the Tract Societies sufficiently meeting the call for literature for Christians?" I can only repeat my statement that "*I know of very little good literature for Christians.*" Of course my knowledge may be very limited, and in fact it does not

extend to books written in Mandarin, for which there is no demand or almost none in South China. Books written in this dialect, though they no doubt are most useful to Christians in other parts of China, *do not exist for Cantonese-speaking Chinese.* Besides, Dr. Faber's "Review of the Classics," quoted by Dr. Darroch under this head, though valuable in itself, I would hesitate to rank among "good literature for Christians." The same applies to Faber's commentary on Mark's Gospel, of which Dr. Darroch himself aptly says "it is so well written that *non-Christian* scholars delight to borrow it and forget to return it." In my younger years I myself delighted to study these volumes for the very same reason. But is good style and profound learning, which are profusely exhibited in them, the primary requisite for a *Christian* book? Are not our Christians longing for something more than that, something that speaks to their hearts more than to their intellects, something which exhibits the spirituality of the Gospel, its magnificent simplicity and marvellous power? Do "Bible Dictionaries," or "Topical Indexes," or a book on "Natural Theology" and similar books, meet these longings? These books are all valuable in themselves and are certainly needed, and the church owes a debt of gratitude to the men and women who have devoted their time to preparing them. But we need more books of higher spiritual order. We want to see those books, to which we ourselves owe so much, in the hands of our native

brethren, and these books *not* merely translated, but freely reproduced in a genuine Chinese garb, so that our Chinese brethren, when reading them, cannot help exclaiming with delight: "this is now bone of my bones, and flesh of my flesh."

And what shall I say with regard to the "Conference Commentary?" First, that it has done good service in the past and that the labour spent thereon was not in vain. But again and again I have been asked by native preachers:—have you no better, no more comprehensive, no more interesting commentary to offer on the Bible? How unfavourably they compare with the commentaries on our own classics and those on Taoist and Buddhist Classics! And when *we* bear in mind all the explanation, expansion, application and enforcement which Holy Writ has received in the course of centuries, we feel that we owe to the Chinese the debt of transmitting to them these treasures within so easy reach of us. Feelings like these have prompted me to write down a series of sermons preached on Acts since 1907, and also to commit to print lectures on the Revelation delivered in Hongkong before a small band of native pastors and preachers of the various churches in this place. Poor and feeble as these contributions to the exegesis of God's inexhaustible Word may be, I trust they will be permitted to throw some light upon these treasures of the Bible, for the help of some of the disciples of our day.

I only mention this in order to show that my aim has been to offer something better, rather than merely to criticize.

Yours very sincerely,

I. GENÄHR.

#### MORE STUDY HELPS WANTED.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: Most people will readily admit that the usefulness of the average missionary is much restricted because he cannot write or compose in Chinese. As a rule he is only able to make himself understood by word of mouth, and that none too fluently. This defect is more vividly realized if we think of the converse, namely, a Chinaman coming to England or America on a similar message, only able to speak a little broken English, unable to write an article in English or even a passable letter. How much respect would he command, how much influence would he exert on the educated classes at home? There is no need to dwell on the value of being able to write a Chinese letter or turn an English article into good Chinese. Missionaries should write more letters to the infant churches under their care and may well bear in mind St. Paul's example in this respect. In spite of all that is being done by the Publication Societies there remains an immense amount to be done before all the treasures of Christian literature are available for the Chinese to read. Surely it is a duty for missionaries to continue their studies in Chinese until they can compose and write in Chinese with comparative ease.

In trying to remedy this defect in my own case, I have been met by two or three difficulties, and it is because of these that I now write. These are (1) The need of a Chinese reference dictionary, giving lists of phrases illustrating the uses of a character, and *also saying where the phrase oc-*

*curs, if it is colloquial, Mandarin, or Wên-li, or if it is only of local usage.* The value of dictionaries, such as Giles' for instance, is greatly reduced by the fact that no references are given. Thus one comes across a Chinese phrase which seems to exactly embody the meaning one wishes to express, but to use it either in preaching or composing may be absolutely disastrous, for the phrase in question may only occur once in some antiquated Chinese Classic, and the best of teachers may fail to understand it. In fact I have been staggered to find that first-rate teachers with a wide knowledge of the Chinese Classics and accustomed to do much Chinese composition, will when faced with the phrases in Giles' Dictionary fail to understand a considerable proportion of them (say one-fourth or one-third), or at least will give a very different meaning from that which Giles gives. What is needed in the case of characters with several meanings is that these various meanings should be classified under different headings and under each heading there should be phrases shewing its use in (1) ordinary Wên-li including epistolary, legal, documentary, etc., styles—(2) ordinary Mandarin, (3) colloquial Chinese—including local parlance: then should follow the rarer uses found in the classics, with the exact reference of each. In the case of characters with only one meaning, of course different headings are needless, but the phrases shewing its use could be arranged as above. The present method adopted in Chinese-English lexicons of putting at the top all the possible meanings of the character, and then giving columns of phrases which jumble up the different styles and mean-

ings in hopeless confusion, drives the student well-nigh to distraction. The system recommended above would not greatly increase the size of the book, as abbreviations for authors and styles could be used, thus "C. A." might stand for Confucian Analects "W" for Wên-li, etc., etc.

Those who have been accustomed to use the larger Latin-English or Greek-English lexicons for composition in Latin and Greek know the value of being able to see at a glance what authors used such and such a word or phrase. These lexicons could well be used as models showing how meanings, authors and styles can be differentiated. Now the practical value of being able to compose in Greek and Latin is after all but small. Nevertheless these lexicons have been prepared at the cost of immense labour by men who wished to make the treasures of two dead languages available for people to-day. How much more worthy of untiring effort would it be to produce a Chinese-English dictionary which will intelligently classify the uses of each character, and bring a living language, spoken by nearly one-fourth of the human race, clearly before the student's eye? That there is a large body of English-speaking foreigners now doing their life-work by means of the Chinese language and hoping to make a lasting impression for good on the Chinese nation is an additional incentive why such a lexicon should be prepared. Surely there will not be wanting men to do it. The task is probably too great for one individual, for, though he might ultimately complete it all right, many a long year would have come and gone in the meantime. Why should not such

a body of sinologues as the staff of the C. L. S. or those engaged on the Union Version of the Scriptures, give a year or two to this purpose? The whole thing could then be done and English-speaking students of Chinese would be benefitted for all time.

(2) The need of a suitable letter-writer in Chinese. I do not wish to disparage the use of the romanized—but no one can seriously maintain that the case is ideally met by writing Englishified letters in the romanized. For one thing, only what is clearly intelligible when spoken by word of mouth is intelligible when written in this way. Ambiguities constantly occur and have to be helped out by the character. What is needed is a special Chinese letter-writer explaining in English the component parts of a Chinese letter and the commonly recurring phrases therein, and giving examples of such letters as might be suitably sent by a missionary to a Chinese pastor, gentleman, schoolmaster, student, scholar, colporteur, servant, etc., etc.

Without such illustrations the uninitiated may easily use extravagantly polite phrases to a servant, or be unintentionally rude in writing to a Chinese pastor. Since writing the above I see the Commercial Press has published some Chinese letter-writers. I have not perused them, but gather from the advertisements that none of them would quite meet the mission-

aries' need. The task of preparing such a book would not be great; will not one of our missionary sinologues undertake it?

(3) The need of a brief introduction to the study of Wên-li, explaining the essential differences between it and Mandarin, the uses and comparative values of the particles in Wên-li, and the many other initial difficulties which are usually only imperfectly overcome after long reading of Wên-li books. There may be such a treatise in existence; if so I should be glad to hear of it. For myself the only help I have personally met with in this connection is from the grammatical notes in Legge's commentary on the Four Books.

In conclusion, it seems to me that with so much missionary work (especially educational) now being done in the English language in China, there is a danger that the standard of Chinese scholarship among the missionary body may steadily go down, with the result that that body will exert less and less influence on the Chinese at large. Will not some friends of the cause come forward and by making the Chinese language more easy of acquisition help us all to be more one with the people among whom we work?

With apologies for the length of this letter,

I remain,

Yours very truly,  
P. L. McALL.

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## Our Book Table.

The object of these Reviews is to give real information about books. Authors will help reviewers by sending with their books, price, original if any, or any other facts of interest. The custom of prefixing an English preface to Chinese books is excellent.

"Geography of the World", by Horatio B. Hawkins. Commercial Press, Ltd., Shanghai. \$2.50. "Geography of China", by Horatio B. Hawkins. \$1.50.

These two books are designed to fill a long-felt need in schools where geography is taught in English. The need has been for a book—books—which stood in China and saw the world. We could wish that the author were a native, that he had used more words in explaining, purer English, had omitted the Chinese translations from the text; but he has given us so much in the pictures—the real photographs which let us *see* the world and China as they are to-day, that we easily forgive him. The comfort of the books is that we can use all that is in them, and do not need much supplementary reading.

We are grateful to the Commercial Press, to Mr. Fong F. Sec, and most of all to Mr. Hawkins.

M. E. C.

NOTE.—The illustrations in this issue of the RECORDER are taken from these Geographies.

China and the Gospel.—An Illustrated Report of the China Inland Mission, 1911.

The report of the work of this great Society for last year is full of interest. It opens with a brief "Review of the Year," enabling the reader to know something of the conditions under which the work was carried on.

The members of this and all other Missionary Societies, believe that to have true progress in national life it is necessary to produce men and women of the highest type, physically, mentally, ethically and spiritually *fit*. Science itself teaches the "Survival of the Fittest," and in character building we believe Christianity stands easily first. It is the object which the C. I. M. and the other Societies at work in China have at heart.

From this report we gather that the C. I. M., which was founded forty-six years ago by Hudson Taylor to evangelize inland China—has now a large band of 968 foreigners and 2,038 Chinese working in connection with it. Their operations extend over fifteen of the eighteen Provinces of China Proper, and Sinkiang or Chinese Turkestan,—Manchuria and the three southern provinces of Fukien, Kwangtung and Kwangsi lying outside their field of work. The Society is international and interdenominational. As the Report says, "the direction of such a staff and such far-reaching operations is replete with difficulties and heavy responsibilities." Enrolled in its membership as communicants, not counting adherents, there are as many as 25,155 Christians in 1,056 stations and out-stations. There were 2,837 baptisms last year, making 36,469 from the start, and a net gain for the year of 2,060 communicants. It would be easy to do as some critics

are fond of doing, viz., to divide these numbers by the amount of money spent, or the number of workers, or the number of years spent in the work, and arrive at certain plausible conclusions apparently proving the work to be a comparative failure, but a movement such as that represented by the missionary propaganda in China requires a more thorough and scientific study before trustworthy conclusions can be drawn. The early efforts of Christianity to influence and transform the civilizations of Greece and Rome were smiled or frowned upon by superficial critics of that age, who never realized the mighty agency that was at work in their midst. In the reign of Marcus Aurelius, Celsus, the first of a long line of notable critics of the Christian faith, in his polemic the "True Word" "ridiculed the Christians as worms in a corner who think they occupy the centre of the world." Christianity was virile enough to survive the attack of the Celsian microbe, and so long as the Christ life survives in its members, it may face undismayed the attacks of all its foes. Criticism should be welcomed rather than resented, for it should cause those criticized to make a careful examination of themselves and their methods.

On page 8 we learn that of the 36,500 Chinese who have through the work of this Society been enrolled as Christians, the average increase for the thirty-five years preceding the Boxer uprising was 371, whilst for the ten years which have followed since then the average increase has been as many as 2,350. This gathering momentum of the growth of Christianity in China is not peculiar to this one Society

alone, but is characteristic of the work of missions in China as a whole. The movement is progressive and cumulative. But it is not only extensive, it is also intensive, for this report shows that the work of missions makes for higher ideals, for reformation of the individual, and the purification and uplift of character. Read for example the report for the Eastern Szechuen District, under the Superintendence of Bishop Cassels, pp. 55-56 "The workers, whilst seeking earnestly for the outpouring of God's Spirit, had desired to avoid seeking for those peculiar manifestations of the Spirit's working which they had heard of elsewhere. Nevertheless, just as in other places, so here it was the spirit of conviction that fell upon the people from the first in an irresistible and wide-spread manner marvellous to behold. Those who had pastoral or ministerial responsibilities were deeply shamed and humbled at the revelations which were made of sin in the church, yet they were also most thankful for the convicting and cleansing work, which had so powerfully begun. In a large number of cases sin has not only been confessed, but put away. Many old grudges have been healed. Money wrongly acquired has been refunded. The spirit of prayer has been quickened. The standard of holiness has been raised."

Then again the Chinese Christians themselves are beginning to realize the call to service for others. On page 37, in connection with a survey of the work in the Province of Shansi we read of the Christians in one centre "establishing a Chinese Evangelisation Society, financed

and controlled by themselves. In the Autumn ten men were selected and sent out two and two in different directions, so that the whole district might be reached with the gospel message." The report also indicates that the work of church organization is progressing, and in all directions the need of trained leaders among the Chinese is being felt. It is along the direction of the education of the Chinese Christians that the C. I. M. seems to be somewhat weak. It has certainly taken up day-school and boarding-school work of a primary character—thus admitting the principle of its responsibility in this direction—but the more advanced work so necessary to raise the standard of the Christian community and prepare able leaders also needs to be seriously taken in hand. If it is urged that evangelistic work has a prior claim, a careful *comparative study* of the statistics of the various missions reveals the fact that those missions which have taken up this work of higher education as a part of their duty can show more satisfactory statistics as to the increase in membership and in the matter of self-support. That this fact is not altogether unnoticed the confession on page 8 of the need of prayer for a greater increase in results seems to point. Help would be gained doubtless by the China Inland Mission profiting by the experience of other missions and like them giving their Christian community the opportunity of more advanced education, either by opening a few central institutions of its own, or still better, where possible joining in union work with other societies.

We heartily congratulate the China Inland Mission on the

splendid work it has already done and wish it an ever increasing field of usefulness.

E. B.

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The Unoccupied Mission Fields of Africa and Asia. By Samuel W. Zwemer, F.R.G.S., Secretary, Student Volunteer Movement; Missionary to Arabia. New York Student Volunteer Movement for Foreign Missions. 1911. Price, cloth, \$1.00.

This is in every respect a great book. The author's contention is that at the beginning of the twentieth century, and after more than a century of Protestant mission work, there are still a score of wholly unoccupied fields and many sections of fields where the obstacles and barriers seem well nigh insuperable, but where the moral degradation and spiritual destitution of the peoples and the strategy involved in the occupation of these fields call for heroic, persevering, pioneer efforts on wise lines, with the sure promise of ultimate success.

Dr. Zwemer's zeal for missionary effort is a consuming fire. He has made a comprehensive survey of the unoccupied fields for missionary effort throughout the whole world, and he has packed the information acquired into this book of 230 pages. The book forms a trumpet call to the young Christians of the world.

The dedication is to "all who endure and suffer on the border-marches of the kingdom and enter the unoccupied territory of the King."

Dr. Zwemer's dominant idea is to present to the whole church the whole need of the whole world, and right skilfully has he carried it out.

The book is full of information, geographical, historical and sociological of a most absorbing

nature. The interest of the reader never flags from start to finish, and if those who heard Demosthenes' orations sprang from their seats saying, "Let us go and fight Philip", one can well imagine the young members of the Student Volunteer Movement saying as they read these stirring chapters, "Let us go evangelise Africa, preach the Gospel in Arabia, and make Jesus Christ known to the fanatical Afghans and dwellers in Turkestan". The book is well illustrated, and every picture is a window serving to throw light on the text. There are ten maps, chiefly of the lesser known parts of the earth's surface. The maps are exceedingly well drawn and are by no means the least valuable feature of the book.

I can imagine a veteran missionary reading this book and saying with a sigh,—"I had almost rather be the author of that book than a successful missionary."

J. D.

#### C. L. S. LIST.

萬國秘論. The Secrets of National Greatness. By Arthur W. Warrington, M. Sc. (in English and Chinese). Shansi Imperial University. In paper cover, 25 cents; in cloth cover, 50 cents.

The author of this book is animated by an earnest desire to help the Chinese. He sets before them in clear and concise terms the principles which if acted upon will make any nation great. The essay has been translated into Chinese by the Rev. Evan Morgan and the translation is a piece of good workmanship. It is a book well calculated to be of service to Chinese thinkers.

#### The Renewal Series:—

羅徹斯德正心譚. 1. Bishop Burnet's narrative of the 'Conversion of Lord Rochester' edited by the Rev. Evan Morgan. Price 15 cents.

進化真詮. 2. 'A renewed people'. Adapted from C. F. Dale's Social and Religious studies. By Rev. E. Morgan. Price 12 cents.

These two books of the renewal series both deal with the regeneration of a people, one attacking the problem from the individualistic, and the other from the social view-point. The books are well-printed on good white paper; the style is Wên-li.

聖教真詮. "The Faith of a Christian." By Bernard Lucas (of L.M.S. India). Translated and adapted by Mrs. S. Couling and Li Yung-k'ing. Price 20 cents.

This valuable book by a missionary in India has been translated by Mrs. Couling, and has been used, we believe, with much success in the Baptist College at Chingchowfu and at Weihsien. It has now been printed and is circulated with the hope that it will be helpful to Chinese students, evangelists, and thoughtful Christians. The style is good clear Wên-li, and the book is printed in a very attractive and taking form.

創世記講義. "Commentary on Genesis." By Rev. A. Fleischer, Norwegian Mission Society, Hunan. Price 14 cents.

These lectures are expository rather than hortatory. The style is easy Wên-li and the book has been well printed on white maopien paper at the Mission Press in Changsha.



## C. T. S. LIST.

新譯響應編. "The Wonders of Prayer", By D. W. Whittle. Translated by Mary H. Fulton, Sc. M., M.D. Price 4 cents.

A record of striking and well-authenticated answers to prayer.

光亮的衣服. "Bright Robes". By Miss M. Lawrence. Price \$1.00 per 100.

The story of a little girl written in easy Wên-li for Chinese girls.

## TRACTS.

"Peace on Earth". By Rev. Isaac Mason. Price 70 cts. per 100.

新出勸戒紙捲煙歌. Anti-cigarette ballad. On coloured paper. 20 cts. per 100.

最新勸戒鴉片煙歌. Anti-opium ballad. 20 cts. per 100.

勸放足歌. Anti-foot-binding ballad.

Three coloured posters in easy and jingling rhyme. Just the kind of thing that should be affixed to empty spaces on blank walls everywhere.

民數紀畧解. Notes on Numbers. By C. H. M. Translated by Mr. Harry Price. Price 15 cents.

This is another of the well-known books by C. H. M. It is translated into Mandarin by Mr. Price with his usual ability. Although many years have elapsed since C. H. M. first issued his notes on the Pentateuch, his books still carry a message to those who have ears to hear.

Calendars from the Central China Tract Society, Hankow.

One on white paper in red and black characters, showing trees bearing the fruits of good and evil, does not seem to us to be as good as some that have

been issued by this Society, but our opinion will very probably not be endorsed by the Chinese purchasers, and after all, they are the persons to be chiefly considered.

Also the cheaper calendar on coloured paper, quite up to the past record of the Society's publication.

Chinese Tract Society's Calendar. Price \$5.00 per 100. On coloured paper, a good production.

## MACMILLAN AND CO'S. LIST.

THE CHILDREN'S CLASSICS. Intermediate. Ages 9 to 11. Price 3½d. each.

True Tales by Sir S. W. Baker. Illustrated by J. W. Hennessy.

Friendship. The Cruise of a Whaler.

Legends of the North. Taken and adapted from "Heroes of Asgard" by A. and E. Keary.

How Thor went to the Giant's Room. The Story of Frey, etc., etc.

THE CHILDREN'S CLASSICS. Senior. Ages 11 to 14. Price 4d. each.

Tales from Dickens. Illustrated by John Leech.

The Cricket on the Hearth. A Christmas Carol.

Tom Brown's School Days, (abridged). By Thomas Hughes. Illustrated by J. Macfarlane.

These prettily illustrated booklets are just the kind of reading children of the ages of those for whom they are written would delight in. They are to be highly commended.

## ENGLISH LITERATURE FOR SECONDARY SCHOOLS.

Stories from Hans Andersen. Selected and arranged by Mrs. P. A. Barnett.

English prose for repetition. Selected and arranged by N. L. Frazer, M.A. Price 1/-.

The selection of stories is very choice, and the illustrations really artistic.

## Missionary News.

### Opening of Nanking Bible Training School.

A Bible Institute, to commemorate the opening of the new Nanking Bible Training School, was held in Nanking, in the buildings of the Presbyterian Theological Seminary, September 4-9. It was marked by a large gathering of men and women from various parts of China, including representatives from distant provinces like Fukiën, Kwangtung, and Shansi. The newly established Bible Training School is modelled along the lines of the Bible Teachers' Training School, in New York City, of which Rev. W. W. White, D.D., is the president. It will be remembered that Dr. White came to deliver addresses on Bible topics at various resorts in China in the summer of 1910. At the close of his addresses at Kuling and Mokanshan it was unanimously decided by the missionaries of various missions that a Bible Training School along the lines of the New York School was needed for central China. Later Nanking was chosen as the most central city for this purpose. The school will occupy the buildings of the Presbyterian Theological Seminary. The missions which have united in this new undertaking are the Methodist Episcopal Church (North and South), the Presbyterian Church (North and South), and the Disciples Church. It is likely that other missions will also unite in the near future. It involves the affiliation of existing theological seminaries in Nanking and the amalgamation of less advanced schools

for lay evangelists. The courses of study will prepare Chinese for the ordained ministry, Y. M. C. A. and Sunday School work, Bible teachers, evangelists, etc. The faculty at present includes the following gentlemen: Rev. J. C. Garritt, D.D., President, and the Revs. P. F. Price, D.D., J. Leighton Stuart, H. F. Rowe, F. Garrett, Chen Gin-yung, and Profs. Li Djao and Chen Li-sen. It is also proposed to open a Union Women's Training School in Nanking after the Chinese New Year, 1912.

The men's and women's courses will alike aim at such an advanced order of work as shall appeal to graduates of colleges who hear the call to Christian service and leadership.

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### Tea House Evangelistic Meetings.

We have just concluded a fortnight's evangelistic mission in the city of Kaoyuchow; and, as the meetings were held in a tea house instead of in a chapel, with most encouraging results, a brief account may be of interest to the missionary body.

The question may be asked: Why in a tea house instead of in the chapel? There is a large number of men having most decided objections to attending meetings held in chapels, and just as at home many who cannot be reached by ordinary methods will be persuaded to attend an evangelistic meeting held in a theatre, so in China may those having such objections be reached by holding the meetings in a tea house, the

popular place of resort for all classes of the male population.

The meetings were well advertised by 100 large posters and 5,000 hand bills, and I would suggest to all who contemplate holding such meetings, let us learn from the business world the art of widely advertising. I am confident that the numbers attending such meetings will be limited only by the size of the tea house and the condition of the weather. We had from 400 to 500 each fine evening, quite a number having to stand on the street, and the only diminution of numbers was caused by rain, for on the last few evenings after the rain had ceased the numbers rose to quite as many as the first evenings.

The meetings created quite a helpful sentiment in the city: and, though at Kaoyuchow only a few stood in the meetings to openly confess their desire to become disciples of Jesus Christ, our evangelist there got the names of seventeen men who wish to be enrolled as enquirers, and he has got into close touch with twenty others.

If we had a staff sufficient for it my plan would be to have meetings each afternoon and evening in the tea house, conducted by one man with a decided evangelistic gift; and each morning have preaching at five different open-air centres by a staff of ten evangelists. The man, Chinese or foreign, who conducts the tea house meetings should have a very strong voice in addition to the evangelistic gift, for the acoustic arrangements of a tea house are not of the best order!

This is the second time we have held meetings in a tea house. The first time was in Taichow, Ku., and the results

have been such as to encourage us to push such work in all the cities within the round of our visitation.

Meetings for women, advertised on the same posters and hand bills, were held each afternoon in the chapel; and these also were very successful, as many as 150 attending some of the meetings. These were conducted by Mrs. Saunders, assisted by three Christian women; and as the women generally remained for about three hours, there were good opportunities for personal conversation with many after the preaching was over. From these meetings, also, a number are hopefully interested in the gospel.

ALEX. R. SAUNDERS.

#### The International Postal Telegraph Christian Association.

One of the most remarkable things in China during recent years has been the rapid and wonderful growth of the Postal system throughout the empire. During five years the offices have increased from 1,000 to about 5,000, and the service is continually growing—during the last few years the average increase of new offices has been about two a day. The larger proportion of these are agencies, where the agent in charge adds the postal work to his existing business, but many successful agencies have recently been changed to branch offices, where the men give their whole time to postal work. Only a few days ago the writer received a letter from an inspecting clerk in Shantung saying he was then on a journey to open thirty-eight new offices, and this was in one

small district alone. Several offices are now in working order in Tibet and Mongolia, and barring accidents, a letter posted in some small town say in Chekiang will be delivered to the addressee in far-away long-closed Llassa for the insignificant sum of three cents.

The above Association has tried to keep up with the growth of the system, and is endeavouring to give the men in all the offices an opportunity of learning the Truth of God. More than 5,000 copies of a small eight-page evangelistic paper called the *Gospel Mail* are sent by post four times a year together with other Christian literature. Recently through the kind help of Rev. W. E. Blackstone a Gospel was sent to all the offices and a promise of a New Testament to all who would read it and apply for it. During the year many letters are received from clerks, carriers, and others, and the prayerful answering of these is our greatest care. Over sixty Christian men have joined our Prayer Union and about 100 others have sent us their names as associates, while friends willing to help in any way are welcomed as helpers.

During the last year a small institute has been opened in Shanghai, in Teng Fong Li, near the I. P. O., for the men, and meetings are held in Chinese and English. The attendance so far has not been large, for the same difficulty meets us here as in all other countries, the impossibility of arranging a time to suit, the hours of duty vary so greatly and the work is so continuous.

The secretary has so far this year been able to take only one trip to visit offices away from Shanghai, but this is such an important work that it is hoped it will be extended. He would

be glad to know of any missionaries who have classes for postal and telegraph men at their stations or of any work done amongst them, and would urge others in large centres to make an effort to reach these men, who, speaking generally, are intelligent, open, and grateful for recognition and help—many indeed have passed through mission schools. He would also be glad to know of any Christian men and others in the postal or telegraph offices with whom he could correspond.

JAMES A. HEAL.

### The Distribution Fund

*Founded by Mr. Milton Stewart.*

An ever-widening circle of our readers will be interested in the following facts regarding this Fund which was established for the purpose of distributing the Scriptures to the Jews and Chinese. In proportion to the masses to be reached ninety-five per cent. of the Fund is allotted to China.

From his first arrival in China, July, 1909, the secretary has sought to work in perfect harmony with all the established agencies. After much prayer and conference with scores of the most experienced missionaries and laborers in China, the work of the Fund was initiated on the basis established by the Bible Societies, as expressed in a document and personally approved by the signatures of over four hundred missionaries, to wit:—free distribution of small Portions, such as a parable, or selection of Scripture, with explanation and way of salvation, and the limited distribution of the larger Portions, such as a



whole Gospel, under the "approved exception" clause.

The decision of making an exception to the rule of sale at nominal price, has been left entirely to the missionaries. This plan has proved to be excellent, so that the work has immediately developed into very large proportions. The printing establishments in Shanghai, Hankow and Stuttgart, Germany, are being taxed to provide the literature requested. Assurances of its acceptance and adaptation are pouring in from all quarters of the Empire.

The intention is to try and cover the whole country with the distribution, especially with the Illustrated Portions. These are unique, each having a fine lithograph picture, a portion of Scripture, notice of the Bible and where to get it, explanation of the subject and a brief statement of how to become a Christian. Two and one-half millions of these are on the way from Germany and three million more are being pushed through the presses.

Arrangement has been made for increased publishing facilities, so as, in the future, to eliminate the delays, which have unavoidably occurred, in the rapid development of the work.

The following is quoted from the secretary's second annual report to the founder, Mr. Milton Stewart:

Under the blessing of God, health and strength have been vouchsafed to me, so that I am able to make to you this second annual report of the work of the "Distribution Fund" which the Lord led you to establish.

You will note from the statement of account, that the expenditure for the year has been, in gold, \$26,381.00 about \$62,000 Mex.

The total amount of Scripture portions and other literature, covered by this expense is 10,395,223 copies,

which is a little over thirty-five times as much as we put out last year. Of these the regular annotated portions number 631,955, the rest being large numbers of "Only One God," "Wonderful Universe," "Truth Sought and Found" and "The Illustrated Portions," the latter numbering over 3,100,000 copies.

I find that the Tract Societies estimate their output in pages, and on this basis the above amounts to over 101,340,000 pages.

This work has really been accomplished in about six months, as I sent out my first circular about the middle of last February. It will however, take several months to finish up the distribution, as it so difficult to get out such large editions, without much delay, by the printers. Sometimes I am a bit discouraged by the delays, but I quickly recover and rejoice, with thankfulness, because of the very widespread testimony, which the Lord is enabling us to give in this needy land, the more so when I remember that it is not at all forced, but has all been requested by the missionaries. Many of the letters I receive, express not only their thanks for the literature, but the assurance of their prayers for God's blessing on you, as the donor.

I am assured that the "Illustrated Portions" will be exceedingly popular, and I do hope that we can succeed in their free distribution, and thus literally "sow the country" with these well selected Portions of the Word of God. I have had the kind assistance of Rev. F. W. Baller and Dr. John Darroch in the preparation of the literature, all of which has been carefully reviewed by the Editorial Committees of the Tract Societies.

I am pleased to tell you that the Lord has helped me to open a very thorough and comprehensive system of accounts, by which I can keep a careful record of this large amount of literature, the demand and supply, the accounts with the printers, the shipping and transportation, and with each individual missionary's request, the allowance to him and his receipt therefore, also the cash accounts with the banks, etc.

This with the preparation of the literature, the large correspondence, the negotiation with the Bible and Tract societies, and the many trying details, has been a very heavy strain, through which the Lord has most graciously held me up, in this my

seventieth year. I am thankful that I shall soon have the help of a young Christian man as secretary and stenographer. I have also secured the following excellent men as my Advisory Committee here in China. Rev. A. P. Parker, D.D. Chairman, Rev. John Darroch, Lit.D. Secretary, Rev. C. J. F. Symons, Mr. F. S. Brockman, Rev. J. C. Garritt, D.D., Rev. G. A. Clayton and Rev. F. W. Baller.

Asking your continued prayers that I may have health, strength and wisdom to finish the work,

I am,

Very sincerely yours,  
WM. E. BLACKSTONE.

One of the Bible Society Agents recently wrote the secretary as follows:—

As to advising you, I would strongly urge you to go on as you have been doing. You have interested an immense amount of people in Bible Work, who hitherto took no share in it. I don't believe that the work of any of the Bible Societies will be seriously hindered in consequence, but that when the grand total of the circulation of all the Societies is made up, it will be found that as much has been effected in one year as used to be done in two, and it is mainly you that is to be thanked for it, both for what you have succeeded in doing yourself, and what you have been the means of provoking others to do.

The secretary is most desirous to cover the unreached sections of the Empire, especially the country portions, and he will be very glad to hear from any who can distribute in such regions. He will furnish order sheets and any information to those who will kindly address him at Nanking.

—  
Call to the Y. M. C. A. General Convention.

In accordance with the Constitution of the Young Men's Christian Associations of China and Korea, the General Committee has selected November 2nd to 5th, 1911 (namely, from the 12th to the 15th days of the

Ninth Moon of the Third Year of Hsian Tung), as the time, and Shanghai as the place, for holding the Sixth General Convention. The Convention will meet for the purpose of transacting the business of the Associations, discussing the most important problems connected with work for young men, deepening the spiritual life, and planning and praying for the evangelization of China. We trust that every Association will, in accordance with its constitutional privileges, commission delegates to attend this Convention. Besides giving this matter your earnest attention, may you, above all, let your prayers ascend continually in behalf of the Convention.

Yours faithfully,

T. T. WONG,  
*Chairman.*

TONG TSING-EN,  
*Recording Secretary.*

General Committee of the Young Men's Christian Associations of China and Korea.

#### GENERAL INFORMATION.

*Purpose.*—The present age is an age of extensive, systematic coöperation. The Young Men's Christian Association Movement in China and Korea has a most extensive field. Associations are already established in ten cities and ninety-three colleges, and yet only a fraction of the field has been covered. There are two distinct tasks, therefore, that we are called upon to perform. Both are difficult, but important. The one is to enable the existing Associations to render the most efficient service to young men. The other is to devise plans for the extension of the work into other cities and colleges and for the evangelization of our country. To perform these tasks successfully

we must come together for consultation and prayer.

*Significant Features.*—This Convention, like its predecessor, will stand out prominently as a Convention of Chinese Christian young men for the welfare of their fellow young men. It will therefore afford an unusual opportunity for all Christian men of China to confer, discuss and solve problems connected with work for young men in particular, and for the evangelization of China in general.

*Programme.*—The national language, that is, Mandarin, will be used in the Convention discussions. An attractive and helpful programme is being arranged. Among others, the following vital and interesting subjects will be presented at the Convention:—

1. Striking characteristics in the development of City and College Associations in China, since the last Convention.
2. Some of the most modern developments of the Association in other lands.
3. The World's Student Christian Federation, and China's relation to it.
4. Scope, purpose, and significance of the work among Chinese students abroad.
5. The claims of the Christian ministry upon students.
6. Need of effort for students in capital cities.
7. Survey of the opportunities and needs of the Empire to-day.
8. Christian work the highest expression of patriotism.
9. Christianity the only sure basis of national strength.
10. The obligation of citizenship in China to-day.
11. The student and the nation.
12. What can prayer accomplish?
13. Superhuman factor indispensable in national or personal reform.
14. Who is Jesus Christ?

Among the speakers will be Chinese Christian leaders, prominent missionaries, leading Association men from all parts

of China and Korea, and distinguished men of affairs.

*Advantages.*—Among the many advantages of such a Convention to those who attend, the following are especially important:—

(a). It will give a better knowledge of the ways and methods of Association work.

(b). It will be the place where invaluable counsel and help could be secured concerning problems connected with each delegate's local field.

(c). Delegates will gain a clearer idea of the needs of China and of the opportunities of Christian young men to be of the highest service to the nation.

(d). The coming together of a body of such earnest Christian young men will offer an occasion for a great spiritual uplift, the influence of which will undoubtedly be carried to every part of the Empire.

*Entertainment.*—The Shanghai Association has generously offered to entertain all the regularly accredited delegates to the Convention, beginning from Thursday noon, November 2nd, and ending Monday morning, November 6th. Any delegates who wish to reach Shanghai earlier or remain over after the Convention will, of course, make provision for the additional expenses thus incurred. The Entertainment Committee, however, will be glad to assist such delegates to secure proper and comfortable accommodations.

The names of all delegates should be sent, if possible, to C. T. Wang, 120 Szechuen Road, Shanghai, not later than Wednesday, October 25th, so that places may be assigned to them upon their arrival.

For further information, please write to

C. T. WANG.

120 Szechuen Road, Shanghai.

# Missionary Journal.

## BIRTHS.

AT Kuliang, August 20th, to Dr. and Mrs. F. B. SHELDON, M. E. M., a daughter (Ellen Martha).

AT Kuling, August 26th, to Rev. and Mrs. CLARENCE E. RANCK, Evang. Ass. M., a son (James Gilmour).

AT Chikungsan, August 29th, to Mr. and Mrs. J. M. O. GUDAL, A. L. M., a son (Paul Gerhart).

AT Kalgan, August 30th, to Rev. and Mrs. Chas. S. HENNINGER, Meth. Prot. M., a daughter (Helen Lydia).

AT Foochow, September 1st, to Rev. and Mrs. B. H. PADDOCK, a daughter (Ruth).

AT Hankow, September 13th, to Rev. and Mrs. G. A. CLAYTON, Wes. M., a son (Stanley George).

AT Kuliang, September 15th, to Rev. and Mrs. H. P. DePREE, Am. Ref. Ch. M., a daughter (Lois Margaret).

AT Soochow, September 23rd, to Rev. and Mrs. O. C. CRAWFORD, A. P. M., a son (Oliver Scott).

## DEATHS.

AT Foochow, September 2nd, Ruth, only child of Rev. and Mrs. B. H. PADDOCK, M. E. M.

AT Peking, September 6th, Rev. W. H. MURRAY. (See page 593).

AT Peking, West City, September 8th, Theodor Christoph, beloved son of Rev. and Mrs. CH. W. KASTLER-MURRAY, aged ten months.

AT Foochow, September 15th, Helen Wykoff, beloved wife of Rev. B. H. PADDOCK, M. E. M., of dysentery.

## ARRIVALS.

August 25th, Rev. and Mrs. AMOS GODDARD and children, and Deaconess K. E. PHELPS, A. C. M., from U. S. A.

August 29th, Mr. M. H. THROOP, A. C. M., from U. S. A.; Rev. R. W. BARNEY and Miss NEWCOMBE (ret.), all C. M. S.

August 31st, Rev. W. H. and Mrs. SEARS (ret.), A. B. M. (South).

September 2nd, Miss D. MALOTT (ret.), unconnected.

September 6th, at Tientsin, Miss B. P. REED, A. B. C. F. M. (ret.).

September 8th, Dr. and Mrs. W. G. HILTNER, Harvard Med. School.

September 11th, Rev. (ret.) and Mrs. E. J. LEE, Deaconess G. STEWART, Misses KATHERINE E. SCOTT and ANNIE F. GORDON, A. C. M., all from U. S. A.; Dr. and Mrs. JOHN CARR and Miss A. FULLER, all C. I. M. and all from England via Siberia.

September 12th, Mr. and Mrs. H. J. MASON, C. I. M. returned from England via Siberia.

September 13th, at Tientsin, Drs. F. F. and EMMA TUCKER (ret.), and Misses M. L. SAWYER (nurse) and E. C. TALLMON, all A. B. C. F. M.

September 14th, Rev. and Mrs. PAUL MASLIN (ret.) and children, A. C. M., from U. S. A.

September 15th, Rev. J. F. BUCHER and family (ret.), Rev. W. A. REIMERT and family (ret.), Mr. and Mrs. HARTMAN, and Misses BRIDENBAUGH and KROEGER, all Ref. Ch. M.

September 16th, Mr. WM. F. BORRMAN, A. C. M., from U. S. A.; Miss MARY E. CARLETON, M. E. M. (ret.).

September 23rd, Rev. and Mrs. C. P. ALTHAUS, Rev. D. E. CRABB and family (ret.), Rev. J. P. IRWIN and family (ret.), Dr. W. O. ELTERICH (ret.), Misses E. M. GAUSS, M. J. STEWART, and C. E. MCCUBBIN, all A. P. M.

September 25th, Mr. and Mrs. E. D. HARVEY, Yaie M.

September 26th, Rev. and Mrs. K. K. THOMPSON, A. P. M.

## DEPARTURES.

September 2nd, Mr. G. FREDBERG, and Mr. and Mrs. C. G. SODERBOM, all C. I. M., and all for Sweden.

September 5th, Mrs. F. G. GAMEWELL, M. E. M., for U. S. A.

September 7th, Rev. L. BYRDE and family, C. M. S., for England.

September 12th, Miss A. E. ELDRIDGE, C. I. M., for England; the Misses SLOAN (three), A. P. M. (South), for U. S. A.

September 23rd, Mrs. G. WILKINSON and child, Miss B. NEWCOMBE and Miss A. M. HEARD, all C. M. S., and all to England via Siberia.

September 26th, Rev. A. THOMPSON, and family, Can. P. M.







# THE COLLEGE RECORD

## MISSIONARY JOURNAL

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# Valentine's Meat-Juice.

Endorsed by Leading Members of the Medical Federation of the United States,  
Great Britain and Germany, and employed by Imperial, Swedish,  
Government and General Hospitals and Sanatoriums.

Shanghai Hospital, Shanghai, China.

I have used Valentine's Meat-Juice with most gratifying results in several cases.

A Case of Post-Partum Haemorrhage—Lady aged 35; lost an enormous quantity of blood; shockstage was reached, but patient sank rapidly from exhaustion, stimulents only gave temporary relief on account of inability to replace lost blood. There was cessation of menstruation and when I took two large bottles every two hours. Patient refused unless accompanied, conversation was soothing and more regular, and by continuing the treatment until two bottles had been taken, she was restored, and is today a healthy, healthy woman.

She also gives a case of chloro-anemia, and adds:

It is both true the greater merit of the Medicine lies in its being able to replace a considerable quantity of blood as well as to be absorbed in the blood as one is well informed. It is really the concrete which is the strength, upper or lower bowel. It is a most excellent thing to give by rectal means, either without or with.

was always in hospital and private practice, and that I cannot recommend it too highly.

WALTER E. LAWRITZ

Surgeon-in-Chief, German Hospital

## TESTIMONIALS.

George H. Rogers, M. D., F. R. S.,  
of the *British Medical Journal*,  
London, 19th, 1900.  
"I would advise every country practitioner to always carry in stock one bottle of Valentine's Meat-Juice."

## Washington, D. C.

I have used Valentine's Meat-Juice and consider it the best of these (meat) preparations. It seemed to me the best thing I had found for the treatment of chloro-anemia, and has derived great benefit from its use.—FREDERICK L. BROWN, M. D.

## New York.

"I prescribe Valentine's Meat-Juice daily, and like it better than any preparation of Quin and Iron."  
—J. MARION HENRY, M. D.

## Hamburg.

Valentine's Meat-Juice has been used for the treatment of Chloro-anemia patients in the Charité Hospital. The strengthening and nourishing effects of Valentine's Meat-Juice were at once manifest, as it was necessary to introduce only small quantities of it at a time into the weak stomach.—DR. MAX KRAUSE, Director-in-Chief of the Charité Hospital.



Sole Agents in Shanghai—A. S. WATSON & Co., Limited.

41, No. 1 Road, Shanghai.





KULING AND THE SUMMER SCHOOL OF METHODS.

China Sunday School Union.



VIEW OF KULING, TO ILLUSTRATE "A SUMMER SCHOOL OF METHODS", Page 662.

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